

KNOW YOUR CREATOR

ATTRIBUTES OF ALLAH

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الله ALLAH

1. Root alphabets ال ه
2. It occurs 2810 times in the Quran
3. General information

Allah is the name of the Divine Being Who exists necessarily by Himself, comprising all the Attributes of perfection. Allah is an underived word- it neither has a feminine nor a plural; it has never been used for anything except the True God. The Arabs too, during pre-Islamic days, did not give this name to any of their idols. As a proper noun and a name, it cannot be translated into any other language. The word **god** is the translation of the word **Ilaha** which is not a personal name but the name of a status or designation like **president, chairman, king, etc.**, held by persons having different names. There is only one **Ilaha** and that is **ALLAH**. In the Quran nothing is mentioned about His form (shape or size); He is therefore beyond human imagination but His functions have been mentioned as His Attributes and we are required to recognize Him only through His Most Excellent Attributes. **الْأَسْمَاءُ الْحُسْنَى**

4. Quranic verses giving information about Allah

4.1 Unity

Say, 'Allah is One, Allah is He on Whom all depend. He does not beget and He is not begotten. And there is no one equal to Him.' Ch. 112

Then know that there is no god except Allah ... Ch. 47 Vs. 19

And He is Allah in the skies and in the earth ... Ch. 6 Vs. 3

Had there been (other) gods in the skies (and the earth), besides Allah, there would have been disorder, both (in the skies and the earth) ... Ch. 21 Vs. 22

4.2 Allah counts Himself as a separate Being

... There is no secret talk (between) three but He is the fourth of them nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are.

Ch. 58 Vs. 7

4.3 Allah is always alive and awake and never tired

Allah, there is no god except Him, the Living, the Eternally Existing; neither slumber takes hold of Him nor sleep ... and it does not tire Him to preserve (monitor) them both (skies and the earth) and He is the High, the Great. Ch. 2 Vs. 255

4.4 Allah cannot be seen

Vision cannot comprehend Him, but He comprehends vision, and He is the Subtly Informed. Ch. 6 Vs. 104

4.5 Allah is the Creator of the material universe *خلق* and the laws governing the universe *أمر*

Our saying for anything *شيء* when We intend it, is that We say to it only, 'Be,' so it is. Ch. 16 Vs. 40

The Originator of the skies and the earth, and when He decrees an affair, *أمرًا* then He says to it only, 'Be,' so it is.

Ch. 2 Vs. 117

Your Fosterer is certainly Allah Who created the skies and the earth in six periods, then He set the balance on the throne (of the universe). He makes the night to cover the day, which (i.e., the day) seeks (the night) rapidly (in succession). And the sun and the moon and the stars are compelled to follow His command *أمره*. Is not His the creation *الخلق* and the command *الأمر*? Blessed be Allah the Fosterer of the worlds.

Ch. 7 Vs. 54

4.6 Allah's powers and authority

... And the kingdom of the skies and the earth and (all) that is between them is Allah's. He creates that which He wills and Allah has power over everything. Ch. 5 Vs. 17

... And the order of Allah is destiny destined. Ch. 33 Vs. 38
What! do they seek a religion (law) other than the religion (law) of Allah, when to Him submits whoever (and whatever) is in the skies and the earth willingly and unwillingly and towards Him they will be returned? Ch. 3 Vs. 83

He cannot be questioned about what He does but they will be questioned. Ch. 21 Vs. 23

So Highly Exalted is Allah the Real King, there is no god except Him, Lord of the honoured throne (of the universe).

Ch. 23 Vs. 116

... and Allah's are the forces of the skies and the earth and Allah is Knowing, Wise. Ch. 48 Vs. 4

And whatever is in the skies and whatever is in the earth is Allah's, and Allah is the Encompasser of everything.

Ch. 4 Vs. 126

Whatever is in the skies and the earth glorifies Allah and He is the Mighty, the Wise. Ch. 57 Vs. 1

And they have not estimated Allah with the estimation due to Him. And the earth will be totally in His grip on the day of resurrection, with the skies rolled up in His right hand. Glorified is He and high (above) that which they associate as partners (with Him). Ch. 39 Vs. 67

Praise is due only for Allah, the Fosterer of the worlds.

Ch. 1 Vs. 1

Allah, there is no god but He, His are the Best Names (Attributes *الْأَسْمَاءُ الْحُسْنَى*). Ch. 20 Vs. 8

4.7 Allah's presence with reference to us

... and know that Allah comes between man and his heart ...

Ch. 8 Vs. 24

And We have created man and We know what his soul (mind *نفس*) whispers to him, and We are nearer to Him than his life vein. Ch. 50 Vs. 16

And We are nearer to the (dying person) than you, but not visible to you. Ch. 56 Vs. 85

4.8 Allah's interaction with us

Allah takes the souls (*أَنْفُسٌ* i.e., consciousness of human beings) at the time of their death, and (He takes the soul) of the person who does not die, during his sleep, then He withholds that on which He has decreed death and sends (back) the others till an appointed term. Certainly there are signs in that for a people who reflect. Ch. 39 Vs. 42

4.9 Our realization and experience of Allah

So when they embark on a ship (and fear getting drowned) they pray to Allah, making religion exclusively for Him, but when He brings them safe to the land then they associate partners (with Him). Ch. 29 Vs. 65

And when harm afflicts you in the sea, (all) whom you pray to, go away (from your minds) except Him, but when He brings you safe to the land, you turn away (from Him). And man is ungrateful. Ch. 17 Vs. 67

4.10 Allah's purpose of creation of the universe

And He it is Who created the skies and the earth in six periods when His throne was on water, that He may test you as to which of you is best in action ... Ch. 11 Vs. 7

5. Allah is associated with all His Attributes
6. The word Allah has not been used for anyone or anything else
7. There is no opposite of Allah
8. Summary and conclusion

Allah is One, He is unique, no one is like Him. He is separate and different from His creation—He is the Creator, rest is creation. He is always alive, awake and does not get tired. He cannot be seen. He is the Creator of both, the seen and the unseen universe and the laws governing them. He is the Supreme Authority in His creation having absolute power over everything, everywhere and every moment. He does what He wills and cannot be questioned for His actions.

He is the Real King with all the forces of nature at His command. The whole creation submits to Him glorifying Him. Everything belongs to Him and is in His grip and He will bring about the end of the present phase of the universe which He originated and recreate it. All praise is due only to Him.

Allah interacts with us, when He causes us to fall asleep by taking away our consciousness, when He wakes us up by returning our consciousness to us, and when He causes us to die. We directly realize and experience the existence and power of Allah during adversities when we are sure that no one else can help us, as in the case of sailing in the ship or flying in the aeroplane when the danger of sinking or crashing is announced. We pray for safety to Someone, leaving all others besides Allah Whom we had considered as capable of controlling our affairs, this Someone to the exclusion of all others is **ALLAH**, Who has created the universe with the sole purpose of testing us so as to reward with paradise those who are good and punish the evil ones in hell. Allah is thus continuously testing us, being Vigilant and exercising all His Attributes which Insha Allah we will try to understand so as to estimate Him with the estimation due to Him.

إِلَٰهَ

ILAHA

God

1. Root alphabets ا ل هـ
2. It is referred to Allah 54 times in the Quran
3. Quranic verses explaining the word *Ilaha*

3.1 Only One Ilaha

And your God إِلَٰهَ is One God, إِلَٰهَ and there is no god except Him, the Beneficent, the Merciful. Ch. 2 Vs. 163

And He it is Who is the God إِلَٰهَ in the sky and the God in the earth and He is the Wise, the Knowing. Ch. 43 Vs. 84

Allah has not taken any son nor is there any (other) god with Him (had there been two or more gods, then) in that case, each god إِلَٰهَ would have taken away that which he had created and some would have dominated over others, glorified be Allah above that which they describe. Ch. 23 Vs. 91

Say, 'Had there been (other) gods إِلَٰهَ along with Him as they say, then they would have sought a way to the (Real) Owner of the throne (of the universe).' Ch. 17 Vs. 42

3.2 Required Powers of Ilaha

And they have taken gods إِلَٰهَ besides Him who do not create anything while they themselves are created, and they do not control (even) for themselves any harm or profit nor do they control death nor life, nor (do they have the power of) raising the dead (to life). Ch. 25 Vs. 3

And indeed We destroyed the towns which are around you, and repeated Our signs that they may turn (to Us). Then why did those whom they had taken as gods إِلَٰهَ besides Allah (for achieving) nearness (to Him), not help them? No, they disappeared from them and that was their falsehood and that which they used to forge. Ch. 46 Vs. 27-28

4. The word *Ilaha* is associated with Allah

5. The word *Ilaha* associated with those other than Allah

5.1 Idols

And when Ibrahim said to his father, Azar, 'Do you take idols as gods **الالهة**? I certainly see you and your people in clear error.' Ch. 6 Vs. 75

5.2 Desire

Then have you seen him who takes his desire for his god **الهة** while Allah has left him to stray on (the basis of his) knowledge, and has set a seal on his hearing and his heart and has placed a covering on his sight? So who can guide him after Allah? Will you not then be mindful? Ch. 45 Vs. 23

5.3 Human beings

And when Allah will say, 'O Isa, the son of Maryam! did you say to mankind: "Take me and my mother as two gods **الهيين** besides Allah?"' He will say, 'Glory be to You it does not befit me that I should say something for which I have no right (to say)...' Ch. 5 Vs. 116

They have taken their priests and monks as their fosterers besides Allah and (also) the Messiah, the son of Maryam; and they were not commanded (anything) except to serve one God. There is no god except Him, be He glorified above that which they associate as partners (with Him). Ch. 9 Vs. 31

5.4 Angels and Jinn

And on the day He will gather them altogether then say to the angels, 'Are these the ones who used to worship you?' They will say, 'Glory be to You, You are our Guardian not they, no, they used to worship the Jinn, most of them were believers in them.' Ch. 34 Vs. 40-41

6. It has no opposite word

7. Summary and conclusion

There is only One God **الالهة** and that is Allah. He is the God both in the sky and the earth. If there were two or more gods then there would have been disorder in the whole universe due to their fighting for achieving the ownership of the throne of the universe and each god would have taken away things which he had created. Contrary to this we find perfect order and uniformity in the whole

universe, each entity following laws laid down for it; this itself is sufficient to prove that there is only One Creator-Manager God. Whatever is there other than Him is His creation, nothing from His creation deserves to be elevated to the level of God. The whole of the creation has been put into service for mankind (Ch. 45 Vs. 13); therefore regarding someone other than Allah as god is similar to worshipping your own servants. Is it not ridiculous? God is He Who creates and destroys, controls everything, is capable of harming and benefiting us. He gives life and causes to die and helps His creatures and on the day of resurrection He will raise the dead to life. Can idols, your own desires, human beings including prophets, angels and the Jinn or anything other than Allah which is presumed as God, do the above things? Besides Allah, the only God, presuming any other thing as God is an unforgettable sin (Ch. 4 Vs. 48, 116); it is nothing but forgery and falsehood. These presumed false gods do not possess the powers of God (Allah) and they are nothing but His creatures and Allah has not sent down any authority for regarding and worshipping them as gods, therefore besides Allah, nothing should be worshipped (Ch. 1 Vs. 4).

RABB رَبّ

Fosterer

1. Root alphabets ر ب ب
2. It occurs 151 times in the Quran
3. General information

The word **Rabb** according to an Arabic lexicologist, Ragib, signifies fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion. Rabb would therefore convey the sense of One who cherishes, sustains, nourishes, brings to maturity, develops, evolves and in short, one who fosters. It also means a master, owner, lord possessing supreme power and authority.

4. Quranic verses describing the functions of Allah as Rabb—Fosterer

4.1 Fosterer of everything

Say, 'Shall I seek a fosterer other than Allah, Who is the Fosterer of everything?' Ch. 6 Vs. 165

Say, 'I seek the protection of the Fosterer of mankind.' Ch. 14 Vs. 1

So praise is due only for Allah, Fosterer of the skies and Fosterer of the earth, Fosterer of the Worlds. Ch. 45 Vs. 36

4.2 Powers

Your Fosterer is certainly the Doer of what He intends. Ch. 11 Vs. 107

So if they turn back; then say, 'Allah is sufficient for me, there is no god but He, in Him have I put my trust and He is the Lord of the great throne (of the Universe).' Ch. 9 Vs. 129

4.3 Proof of our acceptance of Allah as our Fosterer

And when your Fosterer took out their descendants from the backs of the children of Adam (probably specific genes—genes of faith) and made them bear witness against themselves (saying), 'Am I not your Fosterer?' They said, 'Why not, we bear witness.'

(We took this testimony from you) lest you should say on the day of resurrection, 'We were unaware of this', or you should say, 'Our forefathers associated partners (with Allah) before (us) and we were only their descendants (following their tradition) after them, will You destroy us for what the followers of falsehood did?' And thus do We explain the signs so that they may return.

Ch. 7 Vs. 172-174

(This means that before coming into this world we had the experience of witnessing Allah as our Fosterer.)

4.4 Man's association with Allah as his Fosterer

4.4.1 Creation of man and ordering angels to bow down to him

When your Fosterer said to the angels, 'I am creating man from clay, so when I set him up in equilibrium and I blow into him from My spirit, then fall bowing down before him.' So the angels bowed down, all of them together except Iblis (the devil), he considered himself great and became (one) of the Infidels.

Ch. 38 Vs. 71-74

4.4.2 Allah as Fosterer talking to Adam

And We said, 'O Adam! You and your wife, dwell in the garden ...' Ch. 2 Vs. 35

4.4.3 Allah as Fosterer provides for mankind

Your Fosterer certainly enlarges the provision for whom He wills and He straitens (it whenever and for whomever He wills), He is certainly informed of His servants, seeing (them). Ch. 17 Vs. 30

4.4.4 Allah as Fosterer is Graceful to mankind

And your Fosterer is certainly full of grace for mankind but the majority of them is not grateful. Ch. 27 Vs. 73

4.4.5 Allah as Fosterer helps muslims fighting in His way

At that time (during the battle of Badr) your Fosterer communicated to the angels, 'I am with you, so make firm those who believe, I will cast terror into the hearts of those who do not believe, then strike above their necks and strike off every finger-tip from them.' Ch. 8 Vs. 12

4.4.6 Allah as Fosterer destroys the unjust

And like that your Fosterer seizes when He seizes the cities while they are unjust. His seizing is certainly severely painful. Ch. 11 Vs. 102

4.4.7 Allah as Fosterer guides mankind through His Messengers and Divine books

Say, 'I follow only that which is communicated to me from my Fosterer. The (Quran) is (a collection of) insights from your Fosterer and a guidance and a mercy for a people who believe.' Ch. 7 Vs. 203

And those to whom We gave the book know that it has been sent down from your Fosterer, (and it) contains the truth, so do not be of those who doubt (it).

Ch. 6 Vs. 115

4.5 Our response to Allah as our Fosterer**4.5.1 His help is to be sought as our Fosterer (Most of the prayers in the Quran start with Our Fosterer or My Fosterer رَبَّنَا رَبِّي)**

And your Fosterer has said, 'Pray to Me, I will respond to you ...' Ch. 40 Vs. 60

4.5.2 As our Fosterer praise, glory and declaration of greatness is due only for Him

Praise is due only for Allah the Fosterer of the worlds. Ch. 1 Vs. 1

Glory be to Allah the Fosterer of the Worlds.

Ch. 27 Vs. 8

and then (declare) the greatness of your Fosterer.

Ch. 74 Vs. 3

4.5.3 As our Fosterer we are to trust only in Him

He (the devil) certainly has no authority over those who believe and put their trust in their Fosterer.

Ch. 16 Vs. 99

4.5.4 As our Fosterer, we are required to fear Him, believe in His signs and not to associate partners with Him

Those who are afraid due to the fear of their Fosterer, and those who believe in the signs of their Fosterer and those who do not associate partners with their Fosterer, and those who give that which they give, with their hearts

full of fear because they have to return to their Fosterer, those are the persons who certainly hasten in good things and they are foremost in them. Ch. 23 Vs. 57-61

4.5.5 As our Fosterer He alone is to be worshipped

You alone do we serve (worship) and from You alone do we seek help. Ch. 1 Vs. 4

Allah is my Fosterer and your Fosterer so serve (worship) Him, this certainly is the straight path. Ch. 40 Vs. 64

4.5.6 As our Fosterer only His protection is to be sought from the devil

And say, 'My Fosterer! I seek your protection from the suggestions of the devils, and I seek Your protection, my Fosterer! lest they be present with me.'

Ch. 23 Vs. 97-98

5. Allah's Fostering is associated with His following Attributes

- | | |
|---------------------------|---------------|
| 1. Quick in requiting | |
| 2. Protectively Forgiving | |
| 3. Merciful | Ch. 6 Vs. 166 |
| 4. Wise | |
| 5. Knowing | Ch. 6 Vs. 129 |
| 6. Independent | |
| 7. Possessor of mercy | Ch. 6 Vs. 134 |
| 8. Strong | |
| 9. Mighty | Ch. 11 Vs. 66 |
| 10. Severe in requiting | Ch. 13 Vs. 6 |
| 11. Guide | |
| 12. Helper | Ch. 25 Vs. 31 |
| 13. Powerful | Ch. 25 Vs. 54 |
| 14. Informed | |
| 15. Seeing | Ch. 17 Vs. 30 |
| 16. Custodian | Ch. 34 Vs. 21 |
| 17. One Who grants | Ch. 38 Vs. 9 |
| 18. Witness | Ch. 41 Vs. 53 |
| 19. Hearing | Ch. 44 Vs. 6 |

- | | |
|-----------------------------------|---------------|
| 20. Possessor of glory and honour | Ch. 55 Vs. 27 |
| 21. Honoured | Ch. 82 Vs. 6 |
| 22. Most High | Ch. 87 Vs. 1 |
| 23. Loving | Ch. 11 Vs. 90 |
| 24. Full of pity | Ch. 16 Vs. 7 |
| 25. One Who acknowledges | Ch. 35 Vs. 34 |
| 26. Creator Who knows | Ch. 15 Vs. 86 |
| 27. Real Fosterer | Ch. 10 Vs. 32 |
| 28. Near | |
| 29. Responsive | Ch. 11 Vs. 61 |
| 30. Encompasser of everything | Ch. 41 Vs. 54 |

6. The word *Fosterer* used for others than Allah

They have taken their priests and monks as their fosterers besides Allah and (also) the Messiah, the son of Maryam, and they were not commanded (anything) except to serve One God ... Ch. 9 Vs. 31

Say, 'O owners of the book! Come to an equitable word between us and you, that we will not serve (worship) anyone except Allah and we will not associate any partner with Him and some of us will not take others as fosterers, besides Allah.' Ch. 3 Vs. 64

7. The word *Rabb* does not appear to have an opposite

8. Summary and conclusion

ﷻ as Rabb is the Fosterer—the Master—the Owner—the Cherisher—the Sustainer of the whole universe. He is the Lord possessing supreme power and authority over the throne of the universe and does what He wills. We have accepted Him as our Fosterer even before coming into this world, an experience we do not remember, but memory is not the basis of the truth of some event – all of us were born; it's a truth but we do not remember the occasion. He, as the Fosterer, created us and ordered the angels to bow down before Adam, bowing down of angels was probably putting all energies under the control of man, therefore his present progress may be due only to his control on energies which is a gift of Allah and not his achievement. Allah as the Fosterer provides for mankind whatever He wills, giving more to some and less to others, He is Graceful to us, helps muslims fighting in His way and destroys the unjust. He guides human beings through His communications to selected persons known as Prophets and Messengers of Allah who lead them to paradise and save them from

hell. We are required to seek only His help, addressing Him as my Fosterer and our Fosterer, praise and glorify Him, declare His greatness, believe in His signs, fear Him, not to associate any partner with Him, trust in Him alone and worship Him alone seeking His protection from being influenced by the evil suggestions of the devils because if we obey the devils we will land in hell.

Allah operates as the Fosterer of the Universe exhibiting 30 and odd of His Attributes listed under Item No. 5.

Some communities regard their priests, monks and prophets as their Rabb. The fact is that Allah is the only Rabb-Fosterer of the whole universe – everything in it – including us.

AR REHMAN الرَّحْمَنُ The Beneficent

AR RAHEEM الرَّحِيمُ The Merciful

1. Root alphabets ر ح م
2. Associated noun رَحْمَةٌ
3. الرَّحْمَنُ occurs 169 times and
الرَّحِيمُ occurs 227 times in the Quran

4. Quranic verses explaining the associated words

The quality that is inherent in and exhibited by these two Attributes is *Rehmat* رَحْمَةٌ therefore let us first understand the meaning of this word through verses of the Quran on the subject.

4.1 Worldly provision

Say, 'Had you (any) control on the treasures of the *Rehmat* of my Fosterer, then you would have held back (the treasures, due to the) fear that they will be spent off, and man is niggardly.' Ch. 17 Vs. 100

Then look at the signs of Allah's *Rehmat*—how He gives life to the earth after its death? Ch. 30 Vs. 50

And it is from His *Rehmat* that He has made the night and the day for you, that you may rest therein and that you may seek of His grace, and that you may be grateful. Ch. 28 Vs. 73

4.2 Compassion and mercy

and lower to them (parents) the wing of humility out of *Rehmat* and say, 'My Fosterer! have *Rehmat* on them in a manner similar to the manner in which they fostered me when I was a small (child).' Ch. 17 Vs. 24

And among His signs is that He created from among yourselves mates for you that you might find tranquillity in them and He placed between you love and *Rehmat*. Certainly there are signs in that for a people who reflect. Ch. 30 Vs. 21

4.3 Religious guidance

And We have sent down through the Quran that which is a healing and a *Rehmat* for the believers; and to those who are unjust, it adds nothing but loss. Ch. 17 Vs. 82

So as for those who believe in Allah and hold fast to Him, He will make them enter into *Rehmat* from Him and grace and He will guide them towards Him on the straight path.

Ch. 4 Vs. 176

And We have not sent you (Muhammed PBH) but as a *Rehmat* for the worlds. Ch. 21 Vs. 107

4.4 Paradise

Then as for those who believed and did righteous works, their Fosterer will make them enter into His *Rehmat*, that is a clear achievement. Ch. 45 Vs. 30

Say, 'O My servants who have committed excesses against their own souls! do not despair of the *Rehmat* of Allah. Allah certainly protectively forgives all sins, He is certainly Protectively Forgiving, Merciful.' Ch. 39 Vs. 53

Associated with wombs (Arhaam)

He it is Who gives you form in the wombs, as He wills, there is no god except Him, the Mighty, the Wise. Ch. 3 Vs. 6

Opposite words

6.1 Loss

They said, 'Our Fosterer! we have been unjust to ourselves and if You do not protectively forgive us and have *Rehmat* on us, we will definitely be of those who are at a loss.' Ch. 7 Vs. 23

6.2 Punishment

Say, 'I fear the punishment of the great day if I disobey my Fosterer. He from whom it is turned away on that day, (then Allah) has indeed shown (His) *Rehmat* to him, and that is a clear achievement.' Ch. 6 Vs. 15-16

6.3 Harm

And when harm afflicts human beings they pray to their Fosterer being those who turn to Him in repentance, but when He (makes) them taste *Rehmat* from Him then a party of them associates partners with their Fosterer. Ch. 30 Vs. 33

6.4 Evil

And when We make human beings taste Rehmat they rejoice in it and if evil befalls them because of that which their (own) hands have sent forth, then they are in despair. Ch. 30 Vs. 36

6.5 Destruction

Say, 'Have you considered, Allah can destroy me and those with me or show Rehmat to ...' Ch. 67 Vs. 28

7. Summary and conclusion

The word **Rehmat** includes in it worldly provisions necessary to keep living beings alive, appointment of night for rest and day for earning livelihood, compassion and mercy towards parents, love and tranquillity derived from mates, the Quran and Prophet Muhammed (PBH) following whom makes the worldly life and the hereafter successful, paradise the greatest benefit and forgiveness of sins the greatest mercy. **Rehmat** is an item of enjoyment opposite to loss, punishment, harm, evil and destruction. **Rehmat**, therefore conveys the sense of benefit, reward, safety out of mercy, good and construction. **Rehmat** being constructive, beneficial, full of mercy, etc., is also supported by the fact that the Arabic word for womb, where the child develops, is **Raham** from the same root alphabets used for **Rehmat**. The child in the womb is provided with all that is necessary for its growth by the mother without its demanding it and it is carefully protected from all harmful things – the feeling of the mother towards the child is that of compassion, beneficence, mercy, safety, etc., and these feelings explain the term **Rehmat** about which Allah states:

He has prescribed Rehmat on Himself. Ch. 6 Vs. 12

My Rehmat extends over everything. Ch. 7 Vs. 156

In view of the above let us try to understand the Attributes Ar Rehman and Ar Raheem which exhibit **Rehmat**.

8. Ar Rehman is associated with only one Attribute Ar Raheem 118 times

9. Quranic verses explaining the Attribute Ar Rehman

The Quran (Ch. 17 Vs. 82) and Prophet Muhammed (PBH) (Ch. 21 Vs. 107) are said to be **Rehmat** and the Attribute associated with the teaching of the Quran is Ar Rehman:

Ar Rehman, He taught the Quran. Ch. 55 Vs. 1-2

All believers know that the greatest benefit for mankind is implementing the Quran practically in their lives in accordance with the instructions given by Prophet Muhammed (PBH). The Attribute associated with the source of achieving this greatest benefit, i.e., the Quran, is Ar Rehman.

The Fosterer of the skies and the earth and that which is between them, Ar Rehman ... Ch. 78 Vs. 37

The Attribute associated with the fostering of the universe, which is beneficial for the creation and without which the universe cannot exist, is again Ar Rehman.

In view of this Ar Rehman can be translated as The Beneficent, it is the first Attribute used with Allah's name.

10. The Attribute Ar Raheem appears 227 times in the Quran, no other Attribute occurs so many times

11. Associated with other Attributes

Ar Raheem appear with Al Gafoor 73 times, with Al Aziz 13 times, with Al Tawwab 9 times, with Ar Raoof 8 times, with Ar Rehman 118 times, with Al Wadood, Al Barr and Rabb one time each.

12. The frequent association of the Attribute Ar Raheem with Al Gafoor (Protector and forgiver of sins), Al Tawwab (Acceptor of repentance) and Ar Raoof (one full of pity), indicates that Allah's mercy is exhibited through it, therefore it can be translated as The Merciful, it is the second Attribute used with Allah's name.

AL MALIK **MALEEK** **MALIK**
الْمَلِك **الْمَلِئِك** **الْمَالِك**
 The King 5 times King 1 time Master 2 times

1. Root alphabets ملك
2. Associated nouns مَلَكُوكَ مَلَكُوتُكَ
3. Quranic verses explaining the associated words

3.1 Ownership, authority, power

Allah sets forth for you a similitude (selecting a situation) from among yourselves: Have you, among those whom your right hands possess (slaves) partners in the provision We have given you, so that you are all equal in it? (Do you) fear them as you fear (each other among) yourselves? Thus do We explain Our signs in detail for a people who understand. Ch. 30 Vs. 28

Say, 'I do not have power **أَمْرِيكَ** (even to) harm or benefit myself ...' Ch. 10 Vs. 49

3.2 Kingdom, Dominion

And the kingdom **مُلْكُكَ** of the skies and the earth is Allah's and Allah has power over everything. Ch. 3 Vs. 189

Have they not looked into the kingdom **مُلْكُوتِ** of the skies and the earth and everything which Allah has created and (come to the conclusion) that it may be that (the end of) their term has come near, then in which statement after this will they believe? Ch. 7 Vs. 185

4. Opposite word: slave

Allah sets forth a similitude: a slave **عَبْدًا** under someone's control, **مَمْلُوكًا** having no power on anything ... Ch. 16 Vs. 75

The words derived from the same root alphabets as **مَلِكُكَ** and **مَالِكُكَ** convey the sense of ownership, authority, power to harm or benefit someone, kingdom, dominion, etc., the opposite of which is slavery having no power on anything.

5. King **الْمَلِكُ** **الْمَلِئِكُ**

In Ch. 12 Vs. 43 **الْمَلِكُ** is used for king. **الْمَلِئِكُ**

So Highly Exalted is Allah the Real King, **الْمَلِكُ**, there is no god except Him, Lord of the honoured throne (of the universe).

Ch. 23 Vs. 116

Whatever is in the skies and whatever is in the earth glorifies Allah, the Mighty, the Wise. Ch. 61 Vs. 1

Those who guard (against evil) will certainly be in gardens with rivers, in a confirmed seat near the King **مَلِكُ** the Holder of power. Ch. 54 Vs. 54-55

6. Master

Did they not see that We have created the cattle for them, among that which Our hands have done, then they are their masters? and We have subdued them for their (use)... Ch. 36 Vs. 71-72

Say, 'O Allah! Owner **مَلِكُ** of authority, **أَمْرُكَ** You give authority to whom You Will and You take away authority from whom You Will ...' Ch. 3 Vs. 26

The Master **مَلِكُ** of the day of judgement. Ch. 1 Vs. 3

مَالِكُ is someone before whom others are subdued because they do not have any authority.

7. **الْمَلِكُ** meaning King, appears 5 times and is associated with **الْقُدْرَةُ** and **الْحَقُّ**

8. **مَلِئِكُ** also meaning King appears only once with

9. meaning Master appears twice, it also means Owner

10. Summary and conclusion **الْمَلِكُ** , **مَلِئِكُ** , **مَالِكُ**

One who owns having full authority and power on everything like a master or king in his dominion or kingdom where all others are subdued having no power or authority whatsoever, therefore **الْمَلِكُ** and **مَلِئِكُ** are translated as The King and **مَالِكُ** as Master or Owner.

AL QUDDUS الْقُدُّوسُ The Holy

1. Root alphabets ق د س
2. Associated noun قَدَاسَةٌ
3. It occurs 2 times in the Quran
4. Quranic verses explaining the associated words

4.1 Holy sacred and beneficial place

I am your (Musa's) Fosterer, so take off your shoes, you are in the holy المقدس Valley Tuwa. Ch. 20 Vs. 12

O my people! enter the holy المقدسة land which Allah has prescribed for you and do not turn on your backs (and if you do so) then you will turn back as losers. Ch. 5 Vs. 21

4.2 Holy and beneficial spirit and Isa (PBH)

*... and strengthened him (Isa) with the holy spirit ...
نَزَّحَ الْقُدُّوسَ Ch. 2 Vs. 87*

... when I strengthened you (Isa) with the holy spirit روح القدس you were made to speak to people in the cradle (childhood) and in old age ... Ch. 5 Vs. 110

4.3 Holy trustworthy and beneficial spirit and the Quran

The holy spirit has brought it (Quran) down from your Fosterer ... Ch. 16 Vs. 102

*The trustworthy spirit رُوحُ الْاَمِينِ came down with it (Quran).
Ch. 26 Vs. 193*

5. Association with other words

... when we (angels) glorify You by praising You and exalt Your Holiness?... تَقْدِيسُ Ch. 2 Vs. 30

6. Opposite words – evil, harmful

And the devils have not come down with the (Quran), and it neither suits them nor are they capable (of doing it), (on the contrary) they have been removed far away (even) from hearing (it).

Ch. 26 Vs. 210-212

7. *Whatever is in the skies and whatever is in the earth glorifies Allah, the King, the Holy الْقُدُّوسُ the Mighty, the Wise. Ch. 62 Vs. 1*

8. Summary and conclusion

We normally remove our shoes at sacred places to maintain the sanctity of the place. Musa (PBH) was asked to remove his shoes in the valley of Tuwa because of its being holy, sacred, etc. Musa (PBH) asked his people to enter the holy land (Ch. 5 Vs. 21) and warned that if they do not enter then they will turn back as losers. This indicates that the word الْقُدُّوسُ in addition to meaning holy also means something beneficial. It was probably due to the strengthening of Isa (PBH) with the holy spirit that he was able to speak even in his childhood about things which were holy, exclusively good, free from evil and also highly beneficial.

The same holy spirit brought down the Quran which is again holy, exclusively good, free from evil and highly beneficial. This holy spirit is also known as the trustworthy spirit, which indicates that there is no possibility of contamination in something regarded as holy, one can trust, be sure that it is the truth, just holy and beneficial and not otherwise. The angels regard Allah as Holy – Beneficial, glorify and praise Him.

The Quran was sent down by Allah on the heart of Prophet Muhammed (PBH) through Jibrael known as رُوحُ الْقُدُّوسِ and رُوحُ الْاَمِينِ (Ch. 26 Vs. 194), i.e., the holy and trustworthy spirit communicated the holy Quran to the holy Prophet Muhammed (PBH). The Quran is not only holy but also beneficial and nothing unholy, evil, bad, or harmful could or can contaminate it because the devils (sources of evil and harm) have been kept away from it (Ch. 26 Vs. 210-212). This indicates that the opposite of the work done by Jibrael (communication of pure good which is beneficial) is done by the devils (communication of evil which is harmful), therefore the opposite of it رُوحُ الْقُدُّوسِ would be evil, bad, harmful, etc. It may be noted that the devils are forces opposite to the force of Jibrael رُوحُ الْاَمِينِ and not Allah, because Allah does not have any opposite.

In view of the above explanation the Attribute Al Quddus would mean One Who is Pure, having nothing in Him other than Himself, free from all defects, evils, etc., doing good to others and Who can be recognised by His Beneficence which is unmatched. The Attribute can summarily be translated as The Holy, another word close to this meaning is The Absolute.

As SALAM السَّلَام

Author of peace

1. Root alphabets سلم
2. Associated nouns السَّلَام سَلَامٌ سَلِيمَةٌ سَلَامٌ
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Submission

What! do they seek a religion (law) other than the religion (law) of Allah, when to Him submits **أَسْلَمَ** whoever (and whatever) is in the skies and the earth willingly and unwillingly and towards Him they will be returned. Ch. 3 Vs. 83

4.2 Acceptance

But no, by your Fosterer! they will not (be considered to have) believed until they make you a judge for that which is in dispute among them, then find no objection in their souls (minds) regarding that which you have decided and accept it submissively. **يَسْلِمُوا تَسْلِيمًا** Ch. 4 Vs. 65

4.3 Whole, total

Allah sets forth the example of a man who is under (the control of many) partners differing with each other, and (another) man wholly **سَلَمًا** (under the control) of one man, are the two equal in likeness?... Ch. 39 Vs. 29

4.4 Sound, perfect

Musa said, 'He says it must be a cow unyoked, it does not plough the land nor does it irrigate the field, sound **مُسْلِمَةً** without (even) a mark on it.' Ch. 2 Vs. 71

4.5 Defectless

And Ibrahim was certainly of his (Nuh's) sect, when he came to his Fosterer with a defectless **بَلِيمٍ** heart. Ch. 37 Vs. 83-84

4.6 Safe

And (remember) when Allah showed them **لَسَّ** in your dream, and had He showed them numerous you would have become

weak hearted and you would have disputed about the affair, but Allah kept you safe, **سَلَمَةً**. Ch. 8 Vs. 43

4.7 Ladder

Or do they have a ladder **مُسْلَمَةً** by (climbing on) which they seek to hear?... Ch. 52 Vs. 38

4.8 Greeting, invoking peace

O you who believe! do not enter houses other than your own houses until you have asked for permission and greeted by invoking peace **تَسْلِيمًا** on the people living in them, that is better for you that you may be mindful. Ch. 24 Vs. 27

4.9 Peace

And if they incline to peace, **سَلِيم** then you (too) incline to it,... Ch. 8 Vs. 61

4.10 Islam – The Religion

(True) religion with Allah is certainly Al Islam ... Ch. 3 Vs. 19

5. Associated with belief

... And nothing increased in them (believers) except belief and submission **تَسْلِيمًا** Ch. 33 Vs. 22 **إِيمَانًا**

6. Opposite words

6.1 Rejection

... and they became infidels **كَفَرُوا** after their having accepted Islam ... **إِسْلَامًا** Ch. 9 Vs. 74

6.2 Vain and sinful

They will hear therein nothing vain or sinful but the statement Peace! Peace! **سَلَامًا** Ch. 56 Vs. 25-26

6.3 Crime

Shall we make those who submit (as muslims), **الْمُسْلِمِينَ** like the criminals? **مُجْرِمِينَ** Ch. 68 Vs. 35

6.4 Injustice

And among us are those who have submitted (as muslims) and among us are those who are unjust. **الْقَاسِطُونَ** Ch. 72 Vs. 14

6.5 Turning away from truth

... but if they turn away, **فَوَلَّوْا** then say, 'Bear witness that we are those who have submitted (as muslims).' Ch. 3 Vs. 64

7. Summary and conclusion

The meanings inherent in the derivatives of the alphabets **س ل م** are submission, acceptance, whole, perfectly sound, defectless, safe, source for rising high, greeting, peace, and the religion of Allah. It is associated with belief **إِيْمَانٌ** which signifies peace and certainty. The opposites are: infidelity, rejection, vanity, sin, crime, injustice and turning away from the truth. In view of the above meanings the Attribute As Salam occurring only once in Ch. 59 Vs. 23 would convey the sense of One Who is Perfect, Sound, Defectless, Safe, Source of rising high, Author of peace, laying down the rules for the religion Al Islam. He before Whom the whole creation submits accepting Him as the Supreme Power. The creation is required not to reject Him, not to show infidelity to Him, not to disobey Him getting involved in vanity, sin, crime, injustice and turning away from the truth, but to submit to Him totally externally as Muslims while believing in all His Attributes internally as Momins.

An appropriate translation of the Attribute As Salam would be **Author of peace.**

AL-MOMIN **الْمُؤْمِنُ** (Granter of security)

1. Root alphabets **ا م ن**
2. Associated nouns **أَمَانَةٌ, إِيْمَانٌ**
3. It occurs once in the Quran 59:23
4. Quranic verses explaining the associated words

4.1 Safety

But if you (are in) fear, **خِفْتُمْ** then (offer worship while) on foot or riding, and when you are safe **أَمِنْتُمْ** then remember Allah in the (normal) manner in which you were taught that which you did not know. Ch. 2 Vs. 239

4.2 Peace

You will find others who intend that they should be at peace **أَمِنَ** with you and at peace with their own people ... Ch. 4 Vs. 91

4.3 Security

Are the people of the cities then secure **أَمِينَ** from the distress that could come from Us on them at night while they are asleep? Ch. 7 Vs. 97

4.4 Trust

They said, 'Our father! what reason have you that you do not trust us **لَا نَأْمَنُكَ** with (respect to) Yousuf, when we are his sincere well-wishers?' Ch. 12 Vs. 11

4.5 Safe deposit

... then if one of you entrusts **أَمِينٌ** another (with something) then he who is entrusted (with whom is the safe deposit) should deliver that which is entrusted (**أَمَانَتٌ** safe deposit) to him ... Ch. 2 Vs. 283

4.6 Certainty

And when Ibrahim said, 'O my Fosterer! show me how you give life to the dead.' He (Allah) said, 'What! do you not believe

تَوَمَّنْ ?' (Ibrahim) said, 'Why not, but for the satisfaction' of my heart.' Ch. 2 Vs. 260
إِظْمِيَانْ

4.7 Belief

... righteous is he who believes 'أَمَنَ' in Allah and the period hereafter and the angels and the book and the prophets, ...
Ch. 2 Vs. 177

4.8 Trustworthy

I am certainly a trustworthy أَمِينُ messenger to you.
Ch. 26 Vs. 107

5. Associated with the following words

- 5.1 Submission Ch. 33 Vs. 22
- 5.2 Gratefully acknowledge Him and believe Ch. 4 Vs. 147
- 5.3 Put your trust in Him Ch. 10 Vs. 84
- 5.4 Guard against evil Ch. 2 Vs. 103
- 5.5 Righteous work Ch. 6 Vs. 48
- 5.6 Repentance Ch. 19 Vs. 60
- 5.7 Guidance Ch. 2 Vs. 137
- 5.8 Patience Ch. 3 Vs. 200
- 5.9 Peace in remembrance of Allah Ch. 13 Vs. 28
- 5.10 Love Ch. 19 Vs. 96
- 5.11 Light Ch. 57 Vs. 12
- 5.12 Strengthening with spirit Ch. 58 Vs. 22
- 5.13 Tranquillity Ch. 48 Vs. 4

6. Opposite words

- 6.1 Infidelity and polytheism Ch. 40 Vs. 12
- 6.2 Hypocrisy Ch. 57 Vs. 13
- 6.3 Corruption Ch. 38 Vs. 28
- 6.4 Transgression Ch. 3 Vs. 110
- 6.5 Foolishness Ch. 2 Vs. 13

- 6.6 Lack of understanding Ch. 63 Vs. 3
- 6.7 Fear Ch. 106 Vs. 4
- 6.8 Evil deeds Ch. 40 Vs. 58
- 6.9 Lie Ch. 61 Vs. 2
- 6.10 Crime Ch. 83 Vs. 29
- 6.11 Loss Ch. 6 Vs. 12
- 6.12 Insecurity Ch. 29 Vs. 67
- 6.13 Ungratefulness Ch. 29 Vs. 67
- 6.14 Distress (sorrow after an event) Ch. 3 Vs. 154
- 6.15 Anxiety (worry before an event) Ch. 3 Vs. 154
- 6.16 Injustice Ch. 6 Vs. 83
- 6.17 Compulsion Ch. 10 Vs. 99

7. Summary and conclusion

In view of the above verses of the Quran, the Attribute Al Momin conveys the sense of One Who grants security, safety, and peace, One Who is Reliable, Trustworthy, Whose existence is certain and in Whose existence we are required to believe with certainty. Belief إِيْمَان is an internal condition and Islam إِسْلَام is its expression, we are therefore required to be momins and muslims. If we do not believe in Him, it would amount to infidelity. Sins which are harmful and go against the perfect state of being a true believer are polytheism, hypocrisy, corruption, transgression, foolishness, lack of proper understanding, evil, lie, crime, ungratefulness. If we are sinners then we will be at a great loss and we will have to face fear, anxiety, distress and sorrow due to the punishment for our sins.

If we believe in Allah, being sinless and putting our trust in Him alone, He will guide us bringing us out from darkness into light and this will give rise to: our submission to Him expressing our gratitude for His guidance and favours, guarding against evil, doing righteous works, exhibiting patience and love, repeatedly turning to Him for His Mercy with a feeling of repentance for the shortcomings in executing our duties as a momin and muslim. This attitude may give rise to a stage when Allah will help us by showering His mercy on us to such an extent that we would experience tranquillity and peace

of mind in the real sense and enjoy the feeling of security from all fears.

The Attribute Al Momin appears only once in Ch. 59 Vs. 23 and the nearest summarised translation appears to be Granter of security.

Al-MUHAIMIN (The Guardian)

الْمُهَيِّمِينَ

1. Root alphabets ه ي م ن

2. Associated noun هَيْمَنَة

3. It occurs once in the Quran 59:23

4. General information

Different dictionaries have given different version of the word Al Muhaimin: One Who determines what is true and false – watching what others are doing. One Who is Responsible for and in charge of providing security against fear, providing sustenance, bringing about birth, death, etc. One Who is Dominant, Prevailing, Controlling, Ruling as a Master. Spreading of wings of feathers, as in the case of a bird which spreads its wings and takes its offspring under them to provide protection from harm, exhibiting love, mercy and the power of protection and guardianship.

5. Verse of the Quran explaining the word

And We have sent down to you the book (Quran) containing the truth, a confirmation of what was before it of the book (Divine law) and a guardian مَهْنِيْن over it (earlier Divine Law), so judge between them by that which Allah has sent down and do not follow their desires (turning away) from the truth which has come to you ...

Ch. 5 Vs. 48

6. Summary and conclusion

The Quran is described as Muhaimin containing in it the truth. Confirmation of the earlier books by the Quran containing the truth, provides a sort of protection for their being true at the time of their revelation. Judging by the Quran, not giving any weight whatsoever to the desires of those judged, is allowing the Quran to dominate, prevail, control and rule our affairs and to determine what is true and what is false.

The attribute Al Muhaimin which appears only once (Ch. 59 Vs. 23) would therefore convey the sense of One Who prevails providing protection and Guardianship, exhibiting love and mercy. The Guardian.

Al-Aziz العَزِيزُ **Al-Muez الْمُعِزُّ** (The Mighty) (The Granter of might)

1. Root alphabets ع ز ز
2. Associated noun الْعِزَّةُ Al Izzath
3. It occurs 89 times in the Quran
4. Quranic verses explaining the associated words

4.1 Pride

And when it is said to him, 'Fear Allah', the might الْعِزَّةُ (pride) makes him hold on to sin ... Ch. 2 Vs. 206

4.2 Power and might

Those who take infidels as friends besides the believers, do they seek might الْعِزَّةُ (power) from them? Then total might (power الْعِزَّةُ) is certainly Allah's. Ch. 4 Vs. 139

4.3 Strength

When We sent to them two (messengers) they denied them both, therefore We strengthened (عَزَّزْنَا them) with a third ... Ch. 36 Vs. 14

4.4 Domination

This brother of mine, certainly has ninety and nine ewes and I have (only) one ewe, so he says, 'Entrust it to me,' and shows his might (domination عَزَّزْتُ) on me in the affair. Ch. 38 Vs. 23

4.5 Difficult

Do you not see that Allah created the skies and the earth in reality? If He wills He can remove you and bring in a new creation, and that is not mighty (difficult عَزِيزٌ) for Allah. Ch. 14 Vs. 19-20

5. Associated with other Attributes

الْعَلِيمُ 6:96 الْحَكِيمُ 2:129 الرَّحِيمُ 26:9

الْحَمِيدُ 14:1 ذُو النِّقَمِ 3:4 قَوِيٌّ 11:66
الْعَفُورُ 35:28 مُشْتَدِرٌ 54:42 الْوَقَّابُ 38:9
Other Attributes Ch. 59 Vs. 22-24

6. Opposite words

6.1 Weak

They say, 'If we return to Madina, the mightier أَعَزُّ will definitely drive out the weaker, الْأَذَلُّ, though might (الْحَرَّةُ honour) belongs to Allah and His messenger and the believers, but the hypocrites do not know. Ch. 63 Vs. 8

6.2 Disgrace

... and You give the might تُعِزُّ to whom You will and You disgrace تُذِلُّ whom You will, ... Ch. 3 Vs. 26

7. Summary and conclusion

And Allah's are the forces of the skies and the earth and Allah is Mighty عَزِيزًا Wise. Ch. 48. Vs. 7

Al Aziz is One Who is Powerful, Mighty, Dominating, Honoured opposed to being weak and disgraceful and Al Muez is One Who grants power, might, domination, honour, etc., to whom He wills.

Al-JABBAR الْجَبَّارُ (The Compeller)

1. Root alphabets ج ب ر
2. Associated noun جَبْر compulsion
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Compulsion against the will of someone

We know best about that which they say, and you are not a compeller جَبَّار over them, therefore remind through the Quran, him who fears My threat. Ch. 50 Vs. 45

4.2 Power to break the law, tyranny

And when he intended to catch him, who was an enemy to them both, he said, 'O Musa! do you intend to kill me as you killed a person the day before? You intend nothing but to be a tyrant جَبَّار in the land and you do not intend to be of those who set things right.' Ch. 28 Vs. 19

4.3 Strong, offering resistance

They said, 'O Musa! there are people therein who are exceedingly strong, جَبَّارِين and we will not enter it till they go out from it, but if they go out from it (offering no resistance) then we will enter.' Ch. 5 Vs. 22

5. Associated with other Attributes in Ch. 59 Vs. 22-24

6. Opposite words

6.1 Guarding against evil, dutiful

... and he (Tahya) was one who guarded (against evil تَقِيًّا), and dutiful بَرًّا, to his parents and he was not compelling (rebellious جَبَّارًا), disobedient. Ch. 19 Vs. 13-14

7. Summary and conclusion

The Attribute Al Jabbar conveys the sense of a Person Who can

compel others, i.e., His creation, to follow His laws and at the same time, He can Himself go against the laws framed by Him, the laws of nature, as He does when He makes His prophets perform miracles which are against the laws of nature. He is the Strongest and no one can resist Him in what He wills to do.

The opposites of Al Jabbar are تَقِيًّا and بَرًّا meaning dutiful and one who restrains himself in not going against the law, therefore no one can go against His will, consequently the whole creation is dutiful to Him.

Al-KABEER Al-MUTAKABBIR

(The Great) (The Possessor of greatness)

الكَبِيرُ الْمُتَكَبِّرُ

1. Root alphabets ك ب ر
2. Associated noun كِبْرٌ
3. These Attributes occur in the Quran as follows
 - a) Al Kabeer, 7 times b) Al Mutakabbir, 1 time Ch. 59 Vs. 23
4. Quranic verses explaining the Attributes
 - 4.1 Time-age
... and do not consume it (wealth) extravagantly and hastily (fearing) that they (orphans) will grow up يَكْبُرُ (and then claim their wealth) ... Ch. 4 Vs. 6
 - 4.2 Space-volume-size
Then when he (Ibrahim) saw the sun rising, he said, 'This is my Fosterer, this is the greatest أَكْبَرُ (of all I could see).' Ch. 6 Vs. 79
 - 4.3 Position-status
And he (Firawn) considered himself great اُسْتُكْبِرَ in the earth, ... Ch. 28 Vs. 39
 - 4.4 Intensity-Quantity
... those are the persons for whom there is protective forgiveness and a great reward. كَبِيرٌ Ch. 11 Vs. 11
 - 4.5 Abstract-Feeling
... Hard (difficult) on the polytheists is that which you invite them to ... Ch. 42 Vs. 13
5. Association with other Attributes Ch. 59 Vs. 22-24 مُتَكَبِّرٌ
كَبِيرُ الْمُنْعَالِ Ch. 13 Vs. 9 الْعَلِيُّ الْكَبِيرُ Ch. 22 Vs. 62
6. Opposite words
 - 6.1 Degraded-small

He (Allah) said, 'Then go down from it, because it does not befit you (satan) that you should consider yourself great

تَتَكَبَّرُ in it, so get out, you are certainly of those who are degraded الْمُضْغِثُ Ch. 7 Vs. 13

6.2 Weak

And they will appear before Allah. Then the weak الضَّعَفَاءُ will say to those who were considered great اُسْتُكْبِرُوا, 'We were your followers, so can you keep us safe from anything of Allah's punishment?' ... Ch. 14 Vs. 21

6.3 Humility

... so this day you will be rewarded with the punishment of humility الْهَوْنُ because you used to consider yourselves great in the earth ... Ch. 46 Vs. 20

6.4 Worship, glorification, prostration

Those who are near your Fosterer, certainly do not consider themselves great يَسْتَكْبِرُونَ to serve Him and they glorify Him and prostrate before Him. Ch. 7 Vs. 206

6.5 Humble

And seek help through patience and worship (salat) and this is certainly difficult الْكِبْرَةُ except for the humble ones ... Ch. 2 Vs. 45

6.6 Near-small-light

And We will definitely make them taste (something) from a nearer (small light الْاَدْنَى) punishment besides the greater الْاَكْبَرُ punishment, that they may return. Ch. 32 Vs. 21

7. Summary and conclusion

In view of the Quranic verses cited above, the Attributes Al Kabeer and Al Mutakabbir convey the sense of a Person Who is the Oldest, the Biggest, the Highest in position before Whom the whole creation is small, weak, humble, worshipping, serving and glorifying Him and prostrating before Him in humility.

And to Him belongs greatness الْكِبْرِيَاءُ in the skies and the earth and He is the Mighty, the Wise. Ch. 45 Vs. 37

Al-KHALIQ

(The Creator)

الْخَالِقُ

1. Root alphabets خ ل ق
2. Associated noun خَلَقْتَ

3. These Attributes occur in the Quran as follows

a) Al Khaliq, 7 times b) Al Khallaq, 2 times

4 Quranic verses explaining the Attributes

4.1 Creating or making something from something else

And Allah created خَلَقَ every moving creature from water ...
Ch. 24 Vs. 45

And He it is Who created man from water. خَلَقَ Ch. 25 Vs. 54
He created خَلَقَ man from mud, like (that used in) pottery.
And He created the jinn from (the heat wave) left free from fire.
Ch. 55 Vs. 14-15

He created خَلَقَ man from a sperm ... Ch. 16 Vs. 4

He created خَلَقَ you (mankind) from a single soul.
Ch. 39 Vs. 6

I (Isa) make أَخْلَقَ for you from clay, a figure like that of a bird,
then I blow into it, so it becomes a bird by the permission of
Allah ... Ch. 3 Vs. 49

4.2 Proportion

O mankind! if you are in doubt about the resurrection, then We
certainly created you from the soil, then from the sperm, then
from that which clings and hangs like a leech, then from (a
thing like) chewed flesh in proportion مَخْلَقَةً and out of
proportion ... Ch. 22 Vs. 5

4.3 Creation of abstract qualities

4.3.1 Fabrication of lie

You worship besides Allah, only idols and you
invent تَخْلُقُونَ a lie ... Ch. 29 Vs. 17

Al-KHALLAQ

(The Great Creator)

الْخَلَّاقُ

4.3.2 Human temperament

Man has been created خُلِقَ of haste ... Ch. 21 Vs. 37

4.3.3 Character

And you (Muhammed PBH) are certainly of an exalted
character. خُلِقَ Ch. 68 Vs. 4

4.3.4 Habitual

This is nothing but a customary (خُلِقَ warning) of the
ancient. Ch. 26 Vs. 137

4.3.5 Orbits of heavenly bodies

And We have created خَلَقْنَا seven paths above you ...
Ch. 23 Vs. 17

4.4 Share

... And they surely knew that whoever purchased it, he had no
share خِلَاقٍ for himself in the hereafter ... Ch. 2 Vs. 102

5. Associated with other Attributes and words

الْعَلِيم Ch. 15 Vs. 86 بَارِئٌ مَّمْتَرٌ Ch. 59 Vs. 24

... Is not His the creation الخلق and the command (Laws of
nature الامر)? ... Ch. 7 Vs. 54

6. Opposite words

6.1 Decay

And he to whom We give a long life, We reverse him in
creation خَلَقَ (instead of growing he starts decaying) ...
Ch. 36 Vs. 68

6.2 Death

It is Allah Who created خَلَقَ you then provided for you, then
He causes you to die, then He will bring you to life ...
Ch. 30 Vs. 40

7. Allah as Khaliq

7.1 Creates what He wills and chooses

And your Fosterer creates يَخْلُقُ what He wills and He
chooses, the choice is not theirs ... Ch. 28 Vs. 68

7.2 Created everything

Originator بَدِيعُ of the skies and the earth. How can He have

a son when He has no consort? And He created **خَلَقَ** everything and He is the Knower of everything. Ch. 6 Vs. 102

7.3 He Begins and gets the creation reproduced

... He it is Who begins the creation **الْخَلْقَ** then gets it reproduced that He may reward with justice those who believe and do righteous works ... Ch. 10 Vs. 4

7.4 Perfect creation

Who (Allah) created **خَلَقَ** the seven skies (higher levels) in accordance with each other, you do not see in the creation **خَلْقَ** of the Beneficent (Allah) any discordance, then look again. Do you see any rifts (discontinuity)? Then look again and yet again, your sight will return to you defeated (in its purpose) and it will be tired. Ch. 67 Vs. 3-4

8. Summary and conclusion

Allah as **الْخَالِقُ** and **الْمَخْلَقُ** creates, makes, proportions or fabricates any material or abstract thing, He wills or chooses to, but He does this from some other thing already in existence which He Himself had originated earlier as **بَدِيع**. He imparts characters or qualities to His finished products, i.e., He creates the forms as well as their functions—fabrication of an electric bulb is creating the form and making it glow to give light is creation of its function. He makes different things to participate, cooperate and share forms and functions in such a manner that there is no discordance in His creation. He as **الْخَالِقُ** causes birth and growth and also their opposites, decay and death. His finished product—the creation, i.e., the form, functions in accordance with His **أَمْرُ**, i.e., command—the so called laws of nature laid down by Him and nothing from His creation can go against His **أَمْرُ** i.e., laws of nature; but if He Himself wills, He does things against these laws of nature, in the form of miracles exhibited through His messengers and prophets who were human beings selected by Him for communicating His messages to other human beings—the miracles being proofs of these selected persons being the messengers of Allah and also a challenge to the learned scientists that if He wills He can go against the laws of nature laid down by Him but if they will, even all of them together, can neither break a single law of nature nor create new laws of nature. He creates what He wills, He is the Creator of everything, the creation of which He began and He has the power of getting everything reproduced. Whatever He creates is perfect with respect to the purpose for which He created it.

AI-BARI (The Purifier)

الْبَارِئُ

1. Root alphabets **ب ر ا**
2. Associated noun **تَبَرَّأَ**
3. It occurs once in the Quran, Ch. 59 Vs. 24
4. Quranic verses explaining the associated words

4.1 To free something from something else

... But when it became clear to him (Ibrahim) that his (father) was an enemy of Allah, he declared himself free from him **تَبَرَّأَ** ... Ch. 9 Vs. 114

... Say, 'He is only One God, and I am free from **بِرِّي** that which you associate as partners (with Allah).' Ch. 6 Vs. 19

5. Associated with other Attributes in Ch. 59 Vs. 24

6. Summary and conclusion

Allah is the Initiator of the creation of the Universe as **فَالِخٌ** Who brought into existence something which was not existing earlier in His capacity as **بَدِيع**. The raw material which constitutes the universe is processed and proportioned by Him as **الْمَخْلَقُ** and in this process He removes the unwanted things as **الْبَارِئُ** to give shape to the desired end product as **مُصَوِّرٌ**. This whole process can be illustrated by the following example:

We prepare tea by boiling proportionate amounts of tea leaves and water for some time. This proportioning can be compared to **خَلَقَتْ**, we then strain off the tea leaves to obtain the decoction, this process of freeing the extraction from the boiled tea leaves is comparable to **تَبَرَّأَ** and the decoction is the desired end product, i.e., **مُصَوِّرٌ**.

The Attribute **الْبَارِئُ** thus means, a Person Who purifies, by removing unwanted things to produce the desired end product.

Al-MUSAWWIR المصَوِّر

(The Fashioner)

1. Root alphabets صور
2. Associated noun صُورَة
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Form

... and He gave you form, صَوَّرَكُمْ then made your forms excellent ... Ch. 40 Vs. 64

4.2 Trumpet, structure

So when it will be blown into the trumpet صُور (structure of the universe, with) a single blowing, and the earth will be carried away with the mountains, then crushed to pieces with a single crushing, then on that day the event will befall. And the sky will be split asunder, so that day it will be weak. And the angels will be on its sides, and on that day, eight will bear the throne of your Fosterer above them. Ch. 69 Vs. 13-17

The day it will be blown into the trumpet or the structure of the universe, it will be the final form of the present phase of the universe, the final structure it acquires probably by expanding to its maximum limit just before its collapse or destruction.

5. Associated with other Attributes

الخالق - الباري Ch. 59 Vs. 24

6. Summary and conclusion

Al Musawwir would therefore mean a Person Who goes on giving the required form to His creation every moment, ending it in its final form or structure just before its death or destruction.

Al-GAFFAR Al-GAFOOR

(The Protectively Forgiving)

الْغَفَّارُ الْغُفُورُ

1. Root alphabets غ ف ر
2. Associated noun مَغْفِرَة
3. These Attributes occur in the Quran as follows
 - a) الْغَفَّارُ 5 times
 - b) الْغُفُورُ 91 times
4. General information

غَفَّرَ means to make one wear something due to which he gets protected from dirt or unclean things; it also conveys the sense of hiding and covering. الْغَفَّارُ and الْمَغْفِرُ are used for a net made of metallic rings which was worn by soldiers during a battle covering their neck and shoulders to protect them from being struck by a sword. الْغَفَّارَةُ is a band which women used to wear on their heads to protect the cloth covering their head from getting oily due to the oil in their hair. غَفَّرَ and غَفِيرٌ mean guards. الْإِسْتِغْفَارُ means to desire for the rectification of something which is disordered through word and deed and to desire for protection. مَغْفِرَةٌ would mean protection of a person from the punishment he deserves, overlooking his mistakes (Muheet). مَغْفِرَةٌ and غَفْرَاتٌ have normally been translated as forgiveness. Keeping in view the relationship between prevention and cure, if we consider sin as a disease, then الْإِسْتِغْفَارُ could also mean seeking preventive protection from possible future sin, in advance, and غَفْوٌ meaning pardon, would be the cure for the sin already committed. Forgiveness without protection from the deserved punishment has no meaning, therefore مَغْفِرَةٌ appears to convey the sense of preventive protection from possible future sin as well as the consequent protection from the deserved punishment due to forgiveness of the sin by Allah as غَفْوٌ عَاجِزٌ and غَفْوٌ

5. Quranic verses explaining the associated words

5.1 Forgiveness for a sin already committed

After Adam and Eve ate from the forbidden tree realizing that they had committed a mistake, they prayed:

'Our Fosterer! we have been unjust to ourselves and if You do not protectively forgive us and have mercy on us we will definitely

be of those who are at loss.' Ch. 7 Vs. 23

Here the word **تَغْفِرُ** appears to be in the sense of forgiveness.

5.2 Protection from punishment for a sin

... And in the hereafter there is severe punishment and protective forgiveness **مَغْفِرَةً** and pleasure from Allah ... Ch. 57 Vs. 20

In this verse of the Quran the word **مَغْفِرَةً** is used in a sense opposite to the word **عَذَابٌ** meaning punishment. We know that punishment is painful, therefore its opposite **مَغْفِرَةً** should be pleasing or pleasurable which can be achieved only if one is protected from the punishment. Here **مَغْفِرَةً** would mean protection from painful punishment in hell for having committed a sin.

5.3 Protection from committing a sin in future

We certainly opened for you (Muhammed PBH) a way by giving you) a clear victory, that Allah may protect you **لِيُغْفِرَ لَكَ** from (every) sin of yours **ذُنُوبَكَ** which you (could) send in advance and which you (could) leave behind and complete His favour on you and guide you on the right path. Ch. 48 Vs. 1-2

In the above verses of the Quran **لِيُغْفِرَ لَكَ** and **ذُنُوبَكَ** addressed to our prophet (PBH) have been translated as Allah may forgive your sin or fault, by the majority of popular translators. This concept of forgiving a sin of our prophet (PBH) is wrong because there is no mention of any sin **ذَنْبٌ** having been committed by our prophet (PBH) both in the Quran and Hadees, contrary to this Allah Taala certifies through the Quran that

By the Quran full of wisdom you (Muhammed PBH) are certainly (one) of the messengers on the straight path. Ch. 36 Vs. 2-4

And you (Muhammed PBH) are certainly of an excellent character. Ch. 68 Vs. 4

In the messenger of Allah (Muhammed PBH), there is indeed a good example for you to follow, for him who expects (to meet) Allah and (the coming of) the period hereafter and remembers Allah much. Ch. 33 Vs. 21

By the star when it sets Your companion (Muhammed PBH) neither went astray **ضَلَّ** nor was he misled **غَوَى**

Ch. 53 Vs. 1-2

... you (Muhammed PBH) are certainly on clear truth.

Ch. 27 Vs. 79

In view of the above verses of the Quran **لِيُغْفِرَ لَكَ** would be

rightly translated as 'that Allah may protect you from (every) sin of yours which you (could) send in advance and which you (could) leave behind'.

(Our Fosterer!) and pardon us **وَاعْفَ عَنَّا** and protectively forgive us **وَارْحَمْنَا** and have mercy **وَارْحَمْنَا** Ch. 2 Vs. 286

One who is conscious of his sins would first ask for pardon or forgiveness **أَعْفُ** for the sins he has already committed, now when he is sure of having been granted the forgiveness and his sins being wiped off there is no point in his further asking for forgiveness **أَغْفِرُ** as this word is normally translated. Here **أَغْفِرُ** probably means protection from committing any sin in future because both the words **أَعْفُ** and **أَغْفِرُ** cannot have exactly the same meaning. **مَغْفِرَةً** in the case of such situations means protection and not forgiveness.

6. Association with other Attributes

رَحِيمٌ Ch. 2 Vs. 173 **حَلِيمٌ** Ch. 2 Vs. 225 **عَفُورٌ** Ch. 22 Vs. 60

رَبٌّ Ch. 34 Vs. 15 **رَبٌّ** Ch. 35 Vs. 28 **رَبٌّ** Ch. 35 Vs. 30

شَكُورٌ Ch. 85 Vs. 14 **عَزِيزٌ** Ch. 38 Vs. 66

7. Opposite words

Whatever is in the skies and whatever is in the earth is Allah's. And whether you manifest that which is in your soul or hide it, Allah will call you to account for it, then He will protectively forgive **يَغْفِرُ** whom He wills and will punish **يُعَذِّبُ** whom He wills and Allah has power over everything. Ch. 2 Vs. 284

... Your Fosterer is certainly Quick in requiting **سَرِيعُ الْحَقَابِ** while He is (also) protectively Forgiving, Merciful. Ch. 6 Vs. 166

8. Summary and conclusion

In the verses of the Quran discussed above **مَغْفِرَةً** incorporates in it, the sense of (1) forgiveness of sins already committed (2) protection from the deserved punishment and (3) preventive protection from committing any sin in future and these are the Qualities exhibited by Allah as **الْعَفَّارُ الْغَفُورُ** and **الْخَافِزُ**. Combining the Qualities of protection and forgiveness, these Attributes can be translated as The Protectively Forgiving, keeping in mind that at few places **مَغْفِرَةً** means only protection while at few others only forgiveness and mostly it conveys the sense of protective forgiveness.

AI-QHHAR الْقَهَّارُ (Omnipotent)

1. Root alphabets ق ه ر
2. Associated noun قَهْرٌ
3. It occurs 6 times in the Quran
4. Quranic verses explaining the associated words

4.1 Oppression

So as for the orphan do not oppress (him تَقْهَرُ),
Ch. 93 Vs. 9

4.2 Power of subduing which a king has over his subjects

He (Firawn) said, 'We will have their sons killed and leave their women alive and we certainly have the power over them قَهْرُونَ' Ch. 7 Vs. 127

5. Associated with other Attributes

It is always associated with واحد which means one, single, sole, only, etc. In association with والصَّهَّارُ may mean only.

6. Summary and conclusion

... To whom belongs the power this day (the day of judgement)? To Allah, the One, the Omnipotent. Ch. 40 Vs. 16

قَهْرٌ means to subdue, subjugate, conquer, overwhelm, overpower, defeat, make helpless, to compel, force, oblige, etc. All this can be done with the creation only by Allah-The Only Omnipotent.

AI-WAHHAB الْوَهَّابُ (The One Who grants)

1. Root alphabets و ه ب
2. Associated noun الْهِبَةُ
3. It occurs 3 times in the Quran
4. Quranic verses explaining the associated words

4.1 Granting without earning or deserving something

So I (Musa) fled from you (Firawn) when I feared you, but my Fosterer granted وَهَبَ me wisdom and made me one of the messengers. Ch. 26 Vs. 21

4.2 Granting as rewards

And We granted وَهَبْنَا to Dawood, Sulaiman an excellent servant, he was certainly of those who turned (to Allah).
Ch. 38 Vs. 30

4.3 Granting when unfit to receive it

Praise is due only for Allah Who has granted وَهَبَ me (Ibrahim) in old age, Ismael and Ishaq; my Fosterer is certainly the Hearer of prayer. Ch. 14 Vs. 39

4.4 Receiving without asking

He (Jibrael) said, 'I am only a messenger of your (Maryam's) Fosterer that I may grant وَهَبَ to you a pure son.'
Ch. 19 Vs. 19

4.5 Receiving on asking

And Zakariyya when he prayed to his Fosterer, 'My Fosterer! do not leave me alone, though you are the Best of inheritors.' So We responded to him and We granted وَهَبْنَا to him (in old age) Yahya by setting right for him his wife (who was barren).
Ch. 21 Vs. 89-90
Also Ch. 19 Vs. 2-10

5. Associated with other Attributes الْعَزِيزُ Ch. 38 Vs. 9

6. Summary and conclusion

Or are there with them, the treasures of the mercy of your Fosterer, the Mighty, the One Who grants. Ch. 38 Vs. 9

Allah Taala as Al Wahhab grants to those who pray to Him, to those who do not even ask Him for something. He grants even to those who are unfit to receive something by setting right their condition, He grants as a reward and sometimes without a person even earning or deserving something. He grants to whom He wills and He is the One Who grants.

Ar-RAZZAK (The provider)

الرَّزَّاقُ

1. Root alphabets رَزَقَ
2. Associated noun رِزْقٌ
3. It occurs once in the Quran
4. Quranic verses explaining the associated word

4.1 Rain

...and (in) the provision رِزْقٍ which Allah sends down from the sky (rain), then gives life through it to the earth after its death and (in) the changing winds, there are signs for a people who understand. Ch. 45 Vs. 5

4.2 Vegetation

And We send down blessed water from the sky, then We cause to grow through it gardens and grain that is reaped, and tall date palms, the produce of which is layered, a provision رِزْقًا for (our) servants, and We give life through it to a dead land, thus will be the coming out (on the day of resurrection).

Ch. 50 Vs. 9-11

4.3 Food

... Eat and drink from the provision رِزْقٍ of Allah ...

Ch. 2 Vs. 60

4.4 That which sustains life

It is Allah Who created you then provided for you رِزْقًا then He causes you to die, then He will bring you to life. Is there anyone of your (presumed) partners (of Allah) who does any of these things? Glory be to Him and Exalted be He above that which they associate (with Him) as partners. Ch. 30 Vs. 40

4.5 It can be and should be spent

O you who believe! spend from that which We have provided رِزْقًا you, before the coming of the day when there will be no trading therein nor friendship nor recommendation ... Ch. 2 Vs. 254

4.6 Martyrs provided with

And do not consider, those who are slain in the way of Allah, (as) dead. No, they are alive with their Fosterer, being provided (with sustenance). Ch. 3 Vs. 169

4.7 In Paradise

And convey the good news to those who believe and do righteous works, that for them there will be gardens beneath which rivers flow, whenever they will be fed from them with fruits as food, رَزَقًا they will say, 'This is that which was provided رَزَقْنَا to us before,' and they will be given the like of it, and for them there will be pure mates (spouses) therein and therein they shall stay. Ch. 2 Vs. 25

4.8 Livelihood

And you make it your livelihood, رَزَقَكُمْ that you (go on) denying it! (Quran) Ch. 56 Vs. 82
(As people live on food you live on denying the Quran or earning your livelihood through denying the Quran.)

5. Association with other words

5.1 Means of livelihood

And We have made for you means of livelihood therein (earth), and for him (too) for whom you are not the providers رَازِقِينَ Ch. 15 Vs. 20

5.2 Clothing

... And the duty of feeding رَزَق and clothing nursing mothers in recognised (good manner) is upon the father of the child ... Ch. 2 Vs. 233

6. Opposite words

6.1 Poverty

... and you should not kill your children because of (the fear of) poverty !. We provide for you رِزْقَكُمْ and for them too ... Ch. 6 Vs. 152

7. Allah as Ar Razzak provides for all living beings

And there is no moving creature on the earth but (the responsibility of) its provision, رِزْقُهَا is on Allah, and He knows its place/time of stay and its place/time of departure, everything is in a clear record. Ch. 11 Vs. 6

And how many moving creatures are there which do not carry their provision رِزْقًا. Allah provides for them and you (all too) and He is the Hearing, the Knowing. Ch. 29 Vs. 60

You worship besides Allah, only idols, and you invent a lie; those whom you worship besides Allah, do not control any provision for you, so seek provision رِزْقًا from Allah and worship Him and be grateful to Him, to Him you will be returned. Ch. 29 Vs. 17

Allah enlarges the provision رِزْقًا for whom He wills and straitens (it for whomever and whenever He wills) ... Ch. 13 Vs. 26

Allah is certainly the Provider, الرَّزَّاقُ, Possessor of Power, the Strong. Ch. 51 Vs. 58

... And Allah in the best of providers. Ch. 62 Vs. 11

8. Summary and conclusion

Rizk is something that sustains life like air, water, food, etc., which are produced by the involvement and interaction of the sky and the earth. It sometimes conveys the sense of wealth, because it is through wealth that we can purchase commodities which can sustain life and which we are ordered to spend in the cause of Allah for sustaining the poor. Martyrs and those in paradise too are provided with sustenance which is similar to what we are provided with in this world. Rizk is associated with means of livelihood and clothing. It is Allah Who sustains life through Rizk bestowing more on some and less on others. He is the Best of providers, in the sense that what others provide is only from that which He provided them, So Allah is the Provider.

الفَتْاحُ AI-FATTAH (The Judge)

1. Root alphabets فَ ت ح
2. Associated noun فَتْحٌ
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 To open physically

And when they opened فَتَحُوا their belongings they found their merchandise returned to them ... Ch. 12 Vs. 65

4.2 Give in abundance

... We opened فَتَحْنَا for them the gates of everything, ... Ch. 6 Vs. 44

4.3 Mercy

That which Allah opens يَفْتَحُ for mankind from (His) mercy, there is no withholder for it ... Ch. 35 Vs. 2

4.4 Punishment

... and they do not humble themselves, until when We open on them the door of severe punishment ... Ch. 23 Vs. 76-77

4.5 Keys (to open locks)

... And We had given him (Qaroon) so much from the treasures that their keys مَفَاتِيحُ would have been a burden (even) for a strong group of men possessing strength ... Ch. 28 Vs. 76

And with Him are the keys مَفَاتِيحُ of the unseen, no one knows it but He ... Ch. 6 Vs. 59

4.6 Victory

We certainly opened فَتَحْنَا for you (a way by giving you) a clear victory. فَتْحًا , Ch. 48 Vs. 1

4.7 Make known: knowledge

... Do you acquaint them with that which Allah has opened (revealed) to you? Ch. 2 Vs. 76

4.8 Decision

If you wanted a decision then the decision الْفَتْحُ has come to you ... Ch. 8 Vs. 19

(Judgement opens the way for further action, in its absence there is stagnation)

5. Association with other Attributes الْعَلِيمُ Ch. 34 Vs. 26

6. Opposite words

And the (messengers) sought for victory, so every compelling opponent was defeated. خَابَ Ch. 14 Vs. 15

7. Summary and conclusion

Say, 'Our Fosterer will gather us together then He will Judge يَفْتَحُ between us with truth, and He is the Judge, الْفَتْاحُ the Knowing.' Ch. 34 Vs. 26

Allah Taala, as Al Fattah, is the only source of opening the gates of everything in abundance, mercy, punishment, knowledge, etc. With Him are the keys of everything. He grants victory and no one can defeat Him. He is the Judge Who knows because He is a Witness too over everything and He is the Best of all judges.

Al-ALEEM الْعَلِيمُ (The Knowing)

(One Who knows)

(The Great Knower of the unseen) علام الغيب

4 times

1. Root alphabets ع ل م
2. Associated noun عِلْمٌ
3. It occurs 156 times in the Quran
4. General information

To understand the meaning of the Attributes 'عَلِمَ' 'عَالِمٌ' 'عِلْمٌ' used in the Quran, we would have to first understand the meaning of the associated noun i.e., Knowledge. There are certain topics which are better understood through their opposites and knowledge appears to be one of them.

5. Opposite words

5.1 Hearsay, wish, guess, conjecture

And among them are the unlettered who do not (even) know (يُخْلِطُونَ what is written in) the book (their religion is nothing) but hearsay (أَمْثَالِي idle tales or lies) and they do nothing but guess ظن . Ch. 2 Vs. 78

5.2 Desire

... And if you follow their desires أَهْوَاءَهُمْ after the knowledge الْعِلْم that has come to you, then you will have from Allah, neither a guardian nor a helper. Ch. 2 Vs. 120

5.3 Foolishness

They who have killed their children foolishly سَفَهًا without knowledge عِلْمِي are at a loss ... Ch. 6 Vs. 141

5.4 Forgery, lie

... So who is more unjust than him who forges a lie إِفْتَرَى against

Allah to mislead human beings without knowledge ...

Ch. 6 Vs. 145

5.5 Ignorance, unawareness

They know يُخْلَمُونَ the superficial (things) of the life of this world and they are unaware (ignorant) غَفِلُونَ about the hereafter. Ch. 30 Vs. 7

The opposite of knowledge عِلْم is ignorance غَفْلَة and knowledge is not that which is based on wishes, desires, forgery, fabricated lie, falsehood, foolishness and conjecture or guess.

6. Knowledge to be based on proof

And they say, 'No one can ever enter the garden except he who is a Jew or a Christian.' This is their desire (wish أَمَانِيَّتُهُمْ), say, 'Bring your proof بُرْهَان if you are truthful.' Ch. 2 Vs. 111

Here بُرْهَان meaning proof is used in a sense opposite to that conveyed by أَمَانِي meaning desire, wish or hearsay which itself has been used as an opposite to عِلْم meaning knowledge. This shows that knowledge is that which is based on proof.

7. Two types of knowledge: Divine and acquired

7.1 Divine knowledge

... And Allah has sent down to you the book and the wisdom and He has taught you عِلْمًا that which you did not know ...

Ch. 4 Vs. 113

O mankind! proof بُرْهَان from your Fosterer has come to you and We have sent down to you a clear light (the Quran).

Ch. 4 Vs. 175

The Quran is the source of Divine knowledge acquired without human effort.

7.2 Acquired knowledge

Then did they not travel in the earth so as to have hearts (minds) with which they could understand or ears with which they could hear? Then certainly, the eyes are not blind but the hearts that are in the bosoms are blind. Ch. 22 Vs. 46

Here is an invitation to acquire knowledge through observation, experience and inference which are the tools of science, to realize the existence and Attributes of Allah and this realization appears to be the ultimate aim of all knowledge, so that one who acquires this knowledge bows down before his Creator in admiration.

7.3 Allah imparts knowledge

(It was said to Nuh) 'And build the ship before Our eyes and (according to) Our communication **وَحْيِنَا** ...' Ch. 11 Vs. 37

The ship appears to be the first invention of man but under Divine guidance. Are all other inventions and discoveries too under Divine guidance, of which man is not conscious? The answer, revealed through the following verses of the Quran, appears to be 'Yes'.

And He taught **عَلَّمَ** Adam all names. Ch. 2 Vs. 31

... and they cannot encompass anything from His knowledge **عِلْمِهِ** except that which He wills (to impart)...

Ch. 2 Vs. 255

The Beneficent, He taught **عَلَّمَ** the Quran, He created man, He taught **عَلَّمَ** him to express (by action, speech, writing, etc.).

Ch. 55 Vs. 1-4

Who (Allah) taught with the pen, He taught man that which he did not know. Ch. 96 Vs. 4-5

And Allah brought you out from the wombs of your mothers (when) you did not know anything and gave you the (senses of) hearing and seeing, and the hearts that you may be grateful (for having been given the faculties for acquiring knowledge). Ch. 16 Vs. 78.

... and you have been given little knowledge (therefore you cannot understand everything). Ch. 17 Vs. 85

8. Association with other Attributes

الحَكِيم Ch. 2 Vs. 32 **وَاسِع** Ch. 2 Vs. 115 **سَمِيع** Ch. 2 Vs. 127

شَاقِر Ch. Vs. 158 **حَلِيم** Ch. 4 Vs. 12 **الْعَزِيز** Ch. 6 Vs. 96

قَدِير Ch. 16 Vs. 70 **خَيْر** Ch. 31 Vs. 34 **الْفَتَّاح** Ch. 34 Vs. 26

الْخَلَّاق Ch. 38 Vs. 81

9. Qūranic verses explaining the Attribute

... And He (Allah) created everything and He is the Knower **عَلِيم** of everything. Ch. 6 Vs. 102

Did you not know that Allah knows **يَحْكُمُ** that which is in the sky and the earth, that is certainly in a record, that is certainly easy for Allah? Ch. 22 Vs. 70

Allah is certainly the Knower **عَلِيمٌ** of the unseen of the skies and the earth, He is certainly the Knower **عَلِيمٌ** of that which is in the bosoms. Ch. 35 Vs. 38

Your Fosterer knows **أَعْلَمُهُ** best about that which is in your souls (minds). Ch. 17 Vs. 25

Allah is He besides Whom there is no god, Knower of the unseen and the seen, He is the Beneficent, The Merciful. Ch. 59 Vs. 22

10. Summary and conclusion

The opposite of knowledge is ignorance or unawareness. Knowledge is not based on wishes, desires, falsehood, foolishness and guess work; it is based on things which can be proved to be true. Knowledge is of two kinds 1. Divine, like the knowledge contained in the Quran in which human effort is not required and 2. Scientific, i.e., Knowledge acquired through observation, experimentation and inference wherein human effort is involved. The only source of knowledge whether Divine or scientific, is Allah.

The ultimate aim of all knowledge is to make human beings realize the existence of Allah, the Creator Manager-God and reflect on His Attributes so as to bow down before Him in submission and admiration.

The Attribute **الْعَلِيم** is translated as the Knower or One Who knows. Two connected Attributes of more or less the same meaning **عَالِم** and **عَلَام** appear 13 and 4 times respectively in the Quran. **عَالِم** mostly appears as the Knower of the unseen and the seen and **عَلَام** always appears as the Knower of the unseen.

AI-KHABIZ الْقَابِضُ

[One Who straitens (withholds)]
[One Who has grip (control)]

1. Root alphabets ق ب ض
2. Associated noun قَبْضَةٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated as well as opposite words

4.1 Take into possession

And if you are on a journey and do not find a writer (for the contract) then a security may be taken into possession, مَقْبُوضَةٌ
 Ch. 2 Vs. 283

4.2 Handful

... I took a handful مَقْبُوضَةً from the footstep of the messenger ...
 Ch. 20 Vs. 96

4.3 Withhold

... and withhold their hands. (يَبْغِضُونَ the hypocrites do not spend in charity). Ch. 9 Vs. 67

4.4 Grip

And they have not estimated Allah with the estimation due to Him. And the earth will be totally in His grip قَبْضَةً on the day of resurrection, with the skies rolled up in His right hand. Glorified is He and high (above) that which they associate as partners (with Him). Ch. 39 Vs. 67

4.5 Contract, pull together—opposite: spread

Or did they not see towards the birds, above them, spreading طَفَّتْ and contracting يَقْبِضْنَ (their wings)? ...
 Ch. 67 Vs. 19

4.6 Draw, pull—opposite: stretch

Did you not consider (the work of) your Fosterer, how He

stretches مَدَّا the shade ... then We draw قَبَضْنَاهُ it towards Ourselves, an easy in drawing. قَبَضْنَا Ch. 25 Vs. 45-46

4.7 Straiten, lessen—opposite: enlarge, give more

... and Allah straitens يَقْبِضُ and enlarges يَبْسُطُ, ...
 Ch. 2 Vs. 245

5. Summary and conclusion

القَابِضُ is One Who always has a grip (control) over everything, everywhere, Who can always take into possession anything, anywhere, One Who can withhold and straiten (give less), Who can contract or draw together everything, everywhere, whenever He wills (End of the universe) in contrast to enlarging, stretching and spreading (expanding universe). Summarily القَابِضُ is One Who has a grip (control) and One Who straitens (withholds).

AI-BASITH الْبَاسِطُ

(The Granter of abundance)

1. Root alphabets ب س ط
2. Associated nouns بَسْطَةٌ, بَسَاطٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated and opposite words

4.1 Spread

It is Allah Who sends the winds, so they raise the cloud, then He spreads it فَيُبْسِطُهَا in the sky as He wills ... Ch. 30 Vs. 48

4.2 Stretch hands to attack—opposite: hold back, stop

O you who believe! I remember the favour of Allah on you, when people planned to stretch يَبْسُطُونَ their hands towards you but He held back كَفَّ their hands from ... Ch. 5 Vs. 11

4.3 Extravagant spending—opposite: niggardliness

And do not make your hand tied to your neck nor stretch it to its full stretching (capacity) lest you sit down blamed, full of regrets. Ch. 17 Vs. 29

4.4 Abundance

... Allah has certainly chosen him (Talut as king) above you and has increased him abundantly بَسَطَ in knowledge and physique ... Ch. 2 Vs. 247

4.5 Enlarge (give more) —opposite: straiten

Allah enlarges يَبْسُطُ the provision for whom He wills and straitens يَقْدِرُ (it for whomever and whenever He wills)... Ch. 13 Vs. 26

5. Summary and conclusion

الْبَاسِطُ would therefore mean One Who is capable of attacking, spending, granting in abundance and spreading (Expanding universe, Big Bang), as opposed to holding back, being niggardly and straitening. The Attribute Al Basith can be translated as The Granter of abundance.

AI-KHAFIZ الْخَافِضُ

(One capable of bringing down and disgracing)

1. Root alphabets خ ف ض
2. Associated noun خَفِضٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated and opposite words

4.1 Lower

and lower أَخْفَضَ to them (parents) the wing of humility out of mercy ... Ch. 17 Vs. 24

4.2 Bring down disgrace

- خَافِضَةً (it will) bring down (some and) exalt رَافِعَةً (others).

Ch. 56 Vs. 3

5. Summary and conclusion

الْخَافِضُ in view of the above verses would mean One capable of bringing down or disgracing someone as opposed to exalting.

AI-RAFAY الرّافِع **(The Exalter)** **(One capable of elevating)**

1. Root alphabets ر ف ع
2. Associated noun رَفْعَةٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words
 - 4.1 Raising a wall
And when Ibrahim was raising يَرْفَعُ the foundation of the house with Ismael (he prayed), 'Our Fosterer! accept from us. You are certainly the Hearing, the Knowing.' Ch. 2 Vs. 127
 - 4.2 Raise the sky
It is Allah Who raised رَفَعَ the skies (heavenly bodies) without any support that you see ... Ch. 13 Vs. 2
 - 4.3 Isa (PBH) raised
No Allah raised him (Isa PBH رَفَعَهُ) towards Himself ... Ch. 4 Vs. 158
 - 4.4 Raising of voices
O you who believe! do not raise تَرْفَعُوا your voices above the voice of the prophet ... Ch. 49 Vs. 2
 - 4.5 Elevating of deeds
... and He elevates يُرَفِّعُهُ the righteous work ... Ch. 35 Vs. 10
 - 4.6 Exalting mention
and exalted رَفَعْنَا for you your mention? Ch. 94 Vs. 4
5. Opposite word
(It will) bring down خَافِضَةٌ (some and) exalt رَافِعَةٌ (other). Ch. 56 Vs. 3

6. Quranic verse with associated word
(Capable of) exalter of grades رَفِيعٌ Lord of the throne (of the universe) ... Ch. 40 Vs. 15
7. Summary and conclusion
رَفْعَةٌ conveys the sense of raising, elevating, exalting, etc., of both material things like heavenly bodies and abstract things like ranks as opposed to bringing down. Therefore الرّافِع would mean One Who raises and elevates material things like the heavenly bodies in the universe and exalts people in ranks, mention, etc.

المُعِزُّ Al Muez
 The Granter of might
 see Attribute Al Aziz

AI-MUZILL المُذِلُّ

(One Who disgraces)

1. Root alphabets ذ ل
2. Associated noun ذُلَّةٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Disgrace

... And disgrace ذُلَّةٌ and wretchedness were made to strike them (children of Israel when they were ungrateful and impatient) and they became deserving of the anger of Allah ...

Ch. 2 Vs. 61

4.2 Subdue

And We have subdued ذَلَّلْنَاهَا them (cattle) for their (use) so among them are (some on) whom they ride and (some of them) they eat. Ch. 36 Vs. 72

4.3 Weakness

... and Who (Allah) needs no guardian due to weakness (الذَّلَّ which He does not have) ... Ch. 17 Vs. 111

4.4 Under Control

And the shades of the (garden) will be near above them and the clusters of it will be made to hang low خَضِرِيلًا (being in their reach-control). Ch. 76 Vs. 14

5. Opposite words

5.1-Might

... and You give might تُعِزُّ to whom You will and You disgrace ذَلِّلْ whom You will. Ch. 3 Vs. 26
(People whom Allah loves will be) humble اِذْلَّةٌ towards the believers, mighty اِعْزَّةٌ over the infidels ... Ch. 5 Vs. 54

6. Summary and conclusion

المُذِلُّ is One Who is capable of disgracing, subduing, weakening, making humble, etc., opposite to granting might.

AS-SAMEE السَّمِيعُ

(The Hearing, One capable of hearing)

1. Root alphabets س م ع
2. Associated noun سَمَاعَةٌ
3. It occurs 45 times in the Quran
4. Quranic verses explaining the associated words

4.1 Hear

Allah has heard سَمِعَ the saying of these who said, 'Allah is poor and we are rich ...' Ch. 3 Vs. 181

4.2 Listen

And they will say, 'Had we but listened نَسْمَعُ or understood, we would not have been among the inhabitants of blazing fire.' Ch. 67 Vs. 10

4.3 Ears for hearing

... and they have ears اَذَانٌ with which they do not hear, ... Ch. 7 Vs. 179

4.4 Jinn heard the Quran

Say, 'It is communicated to me (Muhammed PBH) that a party of the jinn heard (the Quran) and said, "We have heard a wonderful Quran ..."' Ch. 72 Vs. 1

4.5 What we hear, will bear witness

... their ears and their eyes and their skins will bear witness against them as to what they used to do. Ch. 41 Vs. 20
(Probably the record of information on our memory, fed through the ears, eyes and the skin will bear witness.)

5. Association with other words

5.1 Obey Ch. 2 Vs. 285

5.2 Understand Ch. 25 Vs. 44

5.3 See Ch. 32 Vs. 12

5.4 Respond Ch. 35 Vs. 14

5.5 Communicate Ch. 20 Vs. 13

6. Associated with other Attributes

Ch. 2 Vs. 127

Ch. 17 Vs. 1

Ch. 34 Vs. 50

7. Opposite words

7.1 Disobey Ch. 2 Vs. 93

7.2 Deaf Ch. 10 Vs. 42

7.3 Dead Ch. 27 Vs. 80

7.4 Sealed Ch. 16 Vs. 108

8. Summary and conclusion

Allah Taala as السَّمِيعُ hears and listens and has given us ears to hear (Ch. 16 Vs. 78). We cannot understand the mechanism of His hearing, but we do know that ears are not essential for recording voices or sounds as in the case of audio tapes. Jinns, who are invisible to us, too hear, in this case too we cannot understand how they hear. We just have to accept the limitations of our knowledge and believe that Allah Taala always hears everything, everywhere.

Al-BASEER البَصِيرُ

(The Seeing, One Who is capable of seeing)

1. Root alphabets ب ص ر

2. Associated noun بَصَاةٌ

3. It occurs 42 times in the Quran

4. Quranic verses explaining the associated words

4.1 See with eyes

... and they have eyes أَعْيُنٌ with which they do not see يُبْصِرُونَ ... Ch. 7 Vs. 179

4.1.1 Light essential for seeing

He it is Who made the night for you that you may rest therein and the day for visibility, مُبْصِرٌ. Ch. 10 Vs. 67

4.1.2 Cannot see in darkness

... Allah took away their light نُورٌ and left them in darkness خُلِيتِ (so that) they do not see, Ch. 2 Vs. 17

4.2 Vigilance

And she (Musa's mother) said to his (Musa's) sister, 'Follow him', so she kept him in sight تَبَصَّرَتْ (Vigilantly) from a distance and they did not perceive. Ch. 28 Vs. 11

4.3 Realize

Visual proof. بَصَائِرُ has come to you from your Fosterer, so whoever sees أَلْبَصَرَ (realizes) then it is for (the good of) his own soul and whoever is blind عَمِيَ then (the harm of it) is on him (alone) ... Ch. 6 Vs. 105

4.4 Eyes as witnesses

Until when they come to it, their ears and their eyes and their skins will bear witness against them as to what they used to do. Ch. 41 Vs. 20

(Probably the record of information fed to our memory, through our ears, eyes and the skin will bear witness against us on the day of resurrection.)

5. Association with other words

And if you invite them towards guidance they do not hear **يَسْمَعُوا** and you see them **تَرَاهُمْ** looking **يَنْظُرُونَ** towards you but they do not see **يُبْصِرُونَ**. Ch. 7 Vs. 198

6. Opposite words

... Then certainly, the eyes **الْأَبْصَارُ** are not blind but the hearts, that are in the bosoms, are blind. Ch. 22 Vs. 46

Also see Ch. 6 Vs. 105 under 4.3 above.

7. Summary and conclusion

We certainly created man from a sperm mingled (with egg) to test him, therefore We made him hearing, seeing. Ch. 76 Vs. 2

... And had Allah willed, He could have taken away their hearing and their sight, Ch. 2 Vs. 20

Vision **الْأَبْصَارُ** cannot comprehend Him, but He comprehends vision, and He is the Subtly informed. Ch. 6 Vs. 104

He is certainly the Hearing, **الْبَصِيرُ** the Seeing Ch. 17 Vs. 1

Allah is certainly informed of His servants, seeing (them). Ch. 35 Vs. 31

In addition to sight, **بَصَرٌ** is used for Vigilance and in an abstract sense mental realization. These means have been given to us by Him and He can take them away whenever He wills to, making us blind physically, mentally, or spiritually.

Our vision is limited. We cannot see many things. He sees us but we cannot not see Him. Musa (PBH) could hear Him but could not see Him. Eyes are not essential to record visual events, as in the case of cameras using films and video tapes. We cannot understand the mechanism of how Allah sees. It is beyond our capacity, we just have to believe that He sees everything (Ch. 67 Vs. 19), consequently we cannot hide anything from Him. He has given us hearing and sight to test us and He is vigilantly watching us, so we have to be extremely careful and avoid doing things which displease Him.

AI-HAKAM

(The Judge)

الْحَكَمُ

1. Root alphabets **ح ك م**

2. Associated nouns **حَكْمَةٌ**

3. occurs in the Quran 92 times and is mentioned only in Hadees

4. Quranic verses explaining the associated words

4.1 Judgement

Listeners of falsehood, eaters of forbidden (things) so if they come to you then judge **احْكُمْ** between them, and if you keep away from them, they can never harm you in anyway, and if you judge, **حَكَمْتَ** then judge **احْكُمْ** between them with justice, Allah certainly loves those who are just. Ch. 5 Vs. 42

4.2 Order or command

Allah certainly orders **يُحْكِمُ** that which He intends.

Ch. 5 Vs. 1

And (when) Allah commands **يُحْكِمُ** none can reverse His command ... Ch. 13 Vs. 41

4.3 Wisdom

Invite to the way of your Fosterer with wisdom **حِكْمَةٍ** and good admonition and dispute with them in a manner which is the best.

Ch. 17 Vs. 125

And We made his (Dawood's) kingdom strong and We gave him wisdom **حِكْمَةً** and (the power of) decision of affairs.

Ch. 38 Vs. 20

4.4 Establish, make firm

Therefore Allah (first) wipes off that which the devil puts (into the desires of messengers and prophets and) then Allah establishes **يُحْكِمُ** His signs, Allah is Knowing, Wise. **حَكِيمٌ**

Ch. 22 Vs. 52

5. Association with other Attributes

الْعَلِيمُ Ch. 2 Vs. 32 **الْعَزِيزُ** Ch. 2 Vs. 129 **الْحَبِيرُ** Ch. 6 Vs. 18

التَّوَابُّ Ch. 24 Vs. 10 الْحَمِيدُ Ch. 41 Vs. 42 عَلِيُّ Ch. 42 Vs. 51

6. Opposite words

He it is Who has sent down the book to you, in it are statements which are decisive (with established meaning) they are the basis of the book and others are allegorical (open to various interpretations).
Ch. 3 Vs. 7

7. Summary and conclusion

It is obvious from the above verses of the Quran that الْحَكِيمُ and الْحَكَمُ as Attributes of Allah convey the sense of One Who has wisdom (Ch. 17 Vs. 125) on the basis of which He judges (Ch. 5 Vs. 42) and orders (Ch. 13 Vs. 41) and this judgement or order is firmly established (Ch. 22 Vs. 52). الْحَكَمُ is translated as The Judge, it can also mean One Who as a Judge Orders. الْحَكِيمُ is normally translated as The Wise, this meaning suits when it is used with الْحَكِيمُ and الْحَكِيمُ but with الْعَزِيزُ and الْعَلِيُّ it may also convey the sense of One Firmly established, unshakable.

الْعَدْلُ AI-Adl

(One Who does justice)

1. Root alphabets عدل
2. Associated noun عَدْلٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Justice

... Say, 'I believe in that which Allah has sent down of the book and I am command, to do justice عَدْلٌ between you, ...'
Ch. 42 Vs. 15

4.2 Compensation

... and if it (tries to) compensate تَعْدِلُ with every compensation عَدْلٌ it will not be accepted from it.
Ch. 6 Vs. 70

4.3 Equate

... those who do not believe equate يَعْدِلُونَ others with their Fosterer. Ch. 6 Vs. 1

4.4 Equality

... but if you fear that you cannot show equality تَعْدِلُوا (between them) then (marry) only one ... Ch. 4 Vs. 3

4.5 Balance

Who (Allah) created you, then set the equilibrium in you so as to balance تَعْدِلُكَ you. Ch. 82 Vs. 7

5. Summary and conclusion

الْعَدْلُ would therefore mean One Who does justice, compensates, sets right the balance, so that the punishment is equal to the crime.

اللَّطِيفُ AI-LATIF (The Subtle, The Gracious)

1. Root alphabets ل ط ف
2. Associated nouns لَطْفٌ لَطْفَةٌ
3. It occurs 7 times in the Quran
4. Quranic verses explaining the Attribute and associated words

4.1 Invisible

Vision cannot comprehend Him, but He comprehends vision, and He is Subtly Informed. اللّٰطِيفُ Ch. 6 Vs. 104

He is Informed because He too can see what all we see and do. Vision cannot comprehend Him because He is invisible. Musa (PBH) could hear Him but could not see Him.

4.2 Unnoticeable

... and let him be courteous وَلْيَتَلَطَّفْ *and let no one know about him.* لَا يَشْعُرْ Ch. 18 Vs. 19

4.3 Unnoticeable Grace

Allah is Gracious لَطِيفٌ *to His servants, He provides whom He wills* and He is the Strong, the Mighty. Ch. 42 Vs. 19

His Grace/Beneficence is normally as unnoticeable as our breathing, we realize it only when we concentrate on it or when we have some breathing problem.

4.4 Hidden knowledge

And (whether) you hide your word or manifest it, He is the Knower of what the bosoms (hearts) possess. Will He Who created you, not know, when He is the Subtly Informed?

Ch. 67 Vs. 13-14

He has acute knowledge of everything, knowing even the inside of everything, penetrating the unseen by us.

5. Association with other Attributes

Al Latif is associated with Al Khabeer, the Informed.

6. Summary and conclusion

Allah Taala as Al Latif is (1) informed of the inside story of everything and at the same time (2) His Grace, Kindness, Beneficence, Mercy, etc., are at work continuously without our noticing most of it immediately. We realize the result of this Attribute of His only after sometime. This can be illustrated through the following examples.

A balloon can be made to increase to ten times its size in one minute, whereas a plant may take days or even years for the same magnitude of increase, the growth is in continuous progress but without our noticing it continuously, we notice the growth after a considerably long interval of time.

The evaporation of water from rivers, seas, oceans, etc., for the formation of clouds is continuous but unnoticeable, but the subsequent rain for the production of vegetation and the food produced through it are noticeable.

The food is the final visible Grace but the evaporation of water for the formation of clouds is unnoticed, invisible and hidden Grace of Allah Taala as اللّٰطِيفُ The Subtle and The Gracious.

AI-KHABEER الْخَبِيرُ (The Informed)

1. Root alphabets خ ب ر
2. Associated noun خَبْرٌ
3. It occurs 44 times in the Quran
4. Quranic verses explaining the associated words

4.1 News of past

They will present their excuse to you when you return to them say, 'Present no excuse, we will not believe you, Allah has given us your news' أَخْبَارَكُمْ (by) informing تَبَايَأَ ...
Ch. 9 Vs. 94

4.2 News of the present

Thus! We had comprehensive information خُبْرًا about (all) that was with him (Zulqarnain). Ch. 18 Vs. 91

4.3 News of future

... and on the day of resurrection they will reject your (associating them as) partners (with Allah), and none can give you news نَبَأٌ like the one Informed خَبِيرٌ. Ch. 35 Vs. 14

5. Associated Attributes

اللطيف Ch. 6 Vs. 18 الحكيم Ch. 6 Vs. 104
العليم Ch. 31 Vs. 34 البصير Ch. 35 Vs. 31

6. Summary and conclusion

*and Allah is informed خَبِيرٌ of what you do عَمَلٌ. Ch. 2 Vs. 234
And Allah is certainly informed خَبِيرٌ of that which they do. صَنَعَ Ch. 24 Vs. 30*

*... He is certainly informed of what you do. فَعَلَ Ch. 27 Vs. 88
Good and evil appear to be associated with فَعَلَ عَمَلٌ appears to mean any deed and صَنَعَ appears to mean work done on something else. Allah Taala as الْخَبِيرُ has the information or news of all past, present and future events, whether it is فَعَلَ عَمَلٌ or, صَنَعَ*

خَبِيرٌ meaning information or news appears to be associated only with action or physical events compared to عِلْمٌ covering even the inside of everything, everywhere, every moment. Allah Taala is الْخَبِيرُ as well as الْعَلِيمُ

Al-HALEEM الْحَلِيم (The Clement)

1. Root alphabets ح ل م
2. Associated noun حَلْمٌ
3. It occurs 11 times in the Quran
4. Quranic verses explaining the Attribute

4.1 Forbearance, Leniency

Allah will not catch you for what is vain in your oaths but He will catch you for that which your hearts have earned (intentionally) and Allah is Protectively Forgiving, Clement (kind). حَلِيمٌ Ch. 2 Vs. 225

4.2 Kindness

Those of you who turned back on the day the two armies met, it was certainly the devil alone who caused them to slip because of (the evil of) some (deeds) they had earned, but Allah has pardoned them, Allah is certainly Protectively Forgiving, Clement.

Ch. 3 Vs. 155

4.3 Tolerance

Say, 'Have you considered your (presumed) partners (of Allah) whom you pray to, besides Allah? Show me what they have created from the earth or is there a partnership for them in the skies? Or have We given them a book so that they are on a clear proof from it. No, the unjust do not promise each other but to deceive. Allah certainly holds together the skies and the earth lest they get separated and if they get separated no one other than Him can hold both of them together He is certainly Clement, Protectively Forgiving.' Ch. 34 Vs. 40-41

In spite of the fact that Allah is All Powerful, some people pray to powerless deities other than Him, even then He overlooks and forgives because of His being Clement.

4.4 Mature understanding

Or do their understanding اَحْلَامٌ enjoin them to (utter) this (statement) or are they a rebellious people? Ch. 52 Vs. 32

4.5 Puberty (age of mature understanding)

And when the children among you attain the age of puberty, اِحْلَامٌ let them also seek permission ... Ch. 24 Vs. 59

4.6 Dream (a vision of events but not practical action)

They said, 'Confused dreams اِحْلَامٌ and we do not have the knowledge of interpreting dreams.' Ch. 12 Vs. 44

5. Association with other Attributes

غَفُورٌ Ch. 2 Vs. 225 غَنِيٌّ Ch. 2 Vs. 263
عَلِيمٌ Ch. 4 Vs. 12 شَكُورٌ Ch. 64 Vs. 17

6. Summary and conclusion

الْحَلِيم is One Who is full of maturity, understanding, leniency, kindness, tolerance, patience, forbearance, etc. One Who does not act erratically being governed by emotions like anger, hatred, revenge, etc. One Who is not hasty to take immediate action but Who gives time for amendment, having full control on Himself though He has the power to punish his servants immediately for the sins committed by them, in short the Clement.

Al-AZEEM الْعَظِيمُ

(The Great)

1. Root alphabets ع ظ م
2. Associated noun عَظْمَةٌ
3. It occurs 5 times in the Quran
4. Nouns associated with the adjective عَظِيمٌ
 - 4.1 Respect, i.e., to regard as great Ch. 22 Vs. 30
 - 4.2 Great word Ch. 17 Vs. 40
 - 4.3 Great reward, enlargement of reward Ch. 3 Vs. 173 and Ch. 65 Vs. 5
 - 4.4 Great punishment Ch. 2 Vs. 7
 - 4.5 Great disgrace Ch. 9 Vs. 63
 - 4.6 Great distress Ch. 21 Vs. 76
 - 4.7 Great sin Ch. 4 Vs. 48, and Ch. 56 Vs. 46
 - 4.8 Great favour Ch. 2 Vs. 105
 - 4.9 Great achievement Ch. 4 Vs. 13
 - 4.10 Great good fortune Ch. 28 Vs. 79
 - 4.11 Exalted (great) character Ch. 68 Vs. 54
 - 4.12 Great magic Ch. 7 Vs. 116
 - 4.13 Great plan Ch. 12 Vs. 28
 - 4.14 Great trial Ch. 2 Vs. 49
 - 4.15 Great false charge Ch. 24 Vs. 16
 - 4.16 Great injustice Ch. 31 Vs. 13
 - 4.17 Tremendously astray Ch. 4 Vs. 27
 - 4.18 Great day Ch. 6 Vs. 15
 - 4.19 Great throne Ch. 9 Vs. 129
 - 4.20 Great thing Ch. 22 Vs. 1

- 4.21 Great Quran Ch. 15 Vs. 87
- 4.22 Great cities Ch. 43 Vs. 31
- 4.23 Great news Ch. 38 Vs. 67
- 4.24 Great sacrifice Ch. 37 Vs. 107
- 4.25 Great promise Ch. 56 Vs. 76
- 4.26 Great kingdom Ch. 4 Vs. 54
- 4.27 Great mountain Ch. 26 Vs. 63
- 4.28 Greater in ranks Ch. 57 Vs. 10

5. Opposite words

... And you thought it to be an easy *هَيْئًا* (matter of no significance or greatness) but with Allah it was great *عَظِيمًا* Ch. 24 Vs. 15

6. Other meaning of a derivative word: Bones

He said, 'My Fosterer! my bones *الْعَظْمُ* have become weak *وَهْنٌ* and my head is shining with grey hair (due to old age) ...' Ch. 19 Vs. 4

7. Summary and conclusion

The derivative *الْعَظْمُ* is used for bones which form a basic internal structural frame work. Vertebrates would lose their external form and function if their bones are removed. They are normally not visible and perform their functions from inside, their strength being exhibited by the external form. In this sense they are partly responsible for the quality known as strength, which is essential for life.

According to the Quran Ch. 19 Vs. 4 weakening of bones is associated with old age. *الْعَظِيمُ* associated with most of the nouns, appears to convey the sense of the great degree or intensity of some quality or the other and not the size. The Attribute *الْعَظِيمُ* thus signifies the essential inherent strength and greatness of Allah Taala Who according to the Quran is:

The Possessor of great grace. Ch. 2 Vs. 105

The High, the Great, *الْعَظِيمُ* Ch. 2 Vs. 255

So glorify the name of your Great Fosterer *رَبِّكَ الْعَظِيمِ* Ch. 56 Vs. 74

الْكَبِيرُ appears to signify extensive greatness and

الْعَظِيمُ appears to signify intensive greatness

See Al Musawwir

SHAKOOR-SHAKIR شَكُور شَاكِر

(One Who acknowledges)

1. Root alphabets ش ك ر
2. Associated noun شُكْرٌ
3. It occurs 4 times in the Quran
4. Quranic verses explaining the associated words

4.1 Acknowledgment

And whoever intends (to achieve the benefits of) the hereafter and strives for it (with the) striving (due for) it while he is a believer, then those are the persons whose striving will be acknowledged شُكْرًا. Ch. 17 Vs. 19

4.2 Gratitude and opposite كَفْرٌ

... so when he (Sulaiman) saw it (the throne) settled in his presence, he said, 'This is (something) from the grace of my Fosterer to test me whether I am grateful أَشْكُرُ or ungrateful أَكْفُرُ', and one who is grateful, then his being grateful is only for (the benefit of) his own soul and one who is ungrateful, then my Fosterer is certainly Independent, Honourable.'

Ch. 27 Vs. 40

Allah is certainly Graceful to mankind but the majority of them is not grateful لَا يَشْكُرُونَ Ch. 10 Vs. 60

If you are ungrateful تَكْفُرُونَ, then Allah is certainly Independent of you, and He does not like ingratitude for His servants and if you are grateful, He likes it for you ... Ch. 39 Vs. 7

And when your Fosterer announced: 'If you are grateful شَكَرْتُمْ I will definitely give you more, but if you are ungrateful, كَفَرْتُمْ My punishment is certainly severe.' Ch. 14 Vs. 7

5. Association with other words and Attributes in the Quran

- 5.1 Favour Ch. 54 Vs. 35
- 5.2 Belief Ch. 4 Vs. 7

- 5.3 Pardon Ch. 2 Vs. 52
- 5.4 Guarding against evil Ch. 3 Vs. 123
- 5.5 Livelihood Ch. 7 Vs. 10
- 5.6 Provision Ch. 8 Vs. 26
- 5.7 Grace Ch. 16 Vs. 14
- 5.8 Eyes, ears, heart Ch. 16 Vs. 78
- 5.9 Wisdom Ch. 31 Vs. 12
- 5.10 Day and night Ch. 25 Vs. 62
- 5.11 Patience Ch. 31 Vs. 31
- 5.12 عَلِيمٌ Ch. 2 Vs. 158
- 5.13 حَلِيمٌ Ch. 64 Vs. 17
- 5.14 غَفُورٌ Ch. 35 Vs. 30

6. Summary and conclusion

The word شُكْرٌ conveys the sense of acknowledgment, gratitude and thankfulness as opposed to كُفْرٌ not acknowledging, ingratitude, rejecting and infidelity. As شَاكِر and شَاكِرٌ Allah Taala acknowledges our striving in His cause and likes the gratitude expressed by us for His favours, grace, livelihood, provision, pardon, His granting us eyes, ears, hearts, wisdom, etc., making us believe in Him, granting the quality of guarding against evil and alternating the night and the day for our benefit; favours which we cannot count, the majority of human beings is ungrateful and He does not like ungratefulness. He likes gratefulness and grants more to those who express gratitude. He is The One Who acknowledges.

Al-ALIYY

(The High)

الْعَلِيِّ

1. Root alphabets ع ل م
2. Associated noun عَلِيًّا
3. It occurs 8 times and one time respectively in the Quran
4. Quranic verses explaining the associated words

4.1 Dominate

... and some would have dominated تَعَلَّاهُ over others ...
Ch. 29 Vs. 91

4.2 Transgress

... they were a transgressing عَالِينَ people. Ch. 23 Vs. 46

4.3 Exalt with opposite: submit, weak

Exalt not لَا تَعْظُمُوا yourselves against me and come to me as those who submit مُسْلِمِينَ. Ch. 27 Vs. 31

Firawn certainly exalted عَلَا himself in the land and made its people (divided) into sects, weakening ضَعَفَ a party among them, ... Ch. 28 Vs. 4

4.4 Physically high, opposite: low

We made its high places عَلَيَّهَا (to become) its low places سَافِلَهَا ... Ch. 11 Vs. 82

sent down from Him Who created the earth and the high skies. Ch. 20 Vs. 4

4.5 High in abstract sense

Then those are the persons for whom there are high الْعُلَى ranks.
Ch. 20 Vs. 75

4.6 Above

But Allah is high above تَعَالَى that which they associate (with Him). Ch. 7 Vs. 190

5. Associated Attributes

5.1 Ch. 2 Vs. 255

5.2 Ch. 31 Vs. 30

5.3. Ch. 42 Vs. 51

6. Summary and conclusion

The Attributes الْكَائِي and الْمُتَعَالَى convey the sense of a Person Who is Dominating, Exalted and High above everything else, both in the material and abstract worlds before Whom all others are weak and low due to which they submit to Him.

See Al Jabbar

AL-HAFEEZ الحَفِيزُ

(The Custodian The Protector)

1. Root alphabets ح ف ظ
2. Associated noun حَفَازَةٌ
3. It occurs 3 times in the Quran
4. Quranic verses explaining the associated words

4.1 Guarding against something

And say to the believing women that they should keep their looks down and guard يَحْفَظْنَ their private parts, ... Ch. 24 Vs. 31

4.2 Protect, to take care of

Send him (Yousuf) with us tomorrow that he may enjoy himself and play and we will be his protectors حَافِظُونَ . Ch. 12 Vs. 12

4.3 Custodian, in charge

He (Yousuf) said, 'Appoint me (as an In charge) over the warehouses of the land, I am certainly a custodian حَفِيزٌ who knows.' Ch. 12 Vs. 55

4.4 Monitor, to keep an eye on, implement, regulate

... because they (prophets, priests, etc.) were required to guard اسْتَحْفَظُوا (monitor, implement) the book of Allah.

Ch. 5 Vs. 44

and they (the believers) are guardians حَافِظُونَ (monitors) of their worship (salat). Ch. 6 Vs. 93

His (Allah's) chair (power, jurisdiction) extends over the skies and the earth and it does not tire Him to preserve (monitor) حَفِظَهُمَا them both, and He is the High the Great.

Ch. 2 Vs. 255

5. Opposite word: harm

and you cannot harm تَضُرُّهُ Him in anything, my Fosterer is certainly a Protector over everything. Ch. 11 Vs. 57

6. Summary and conclusion

الحَفِيزُ is One Who guards and protects against harmful things, One Who takes care, monitors, regulates, implements, keeps an eye on as a Custodian on everything, everywhere and every moment. One Who Protectively Monitors. The Custodian.

AI-MUQEET الْمُقِيتُ

(The Controller Provider of raw material)

1. Root alphabets ق و ت
2. Associated noun الْقُوْتُ
3. It occurs once in the Quran ٤: 85
4. Quranic verses explaining the associated word
and He destined in it (earth) its food أَخْرَجَهَا in four periods, balanced (according to the requirement) of the seekers. Ch. 41 Vs. 10
5. Summary and conclusion
Food is the raw material essential for survival. Allah provides to everything, everywhere and every moment, the raw materials essential for its survival, food in the case of living beings. Normally One Who provides someone with sustenance, has the basic right to be his Controller. In this sense Allah is not only the Provider of raw materials but also The Controller. In the Quran, الْمَيْتُ has not been used for anyone other than Allah.
and Allah is the Controller over (Provider of raw material to) everything. Ch. 4 Vs. 85

AI-HASEEB الْحَسِيبُ

(One Who keeps account)

[One Who is sufficient (for help)]

1. Root alphabets ح س ب
2. Associated nouns حَسْبٌ حِسَابٌ
3. It occurs 3 times in the Quran
4. Quranic verses explaining the associated words
 - 4.1 Think, expect
Do human beings think حَسِبَ that they will be left alone because they say, 'We believe,' and they will not be tested?
Ch. 29 Vs. 2
 - 4.2 Suppose
And (as for) those who do not believe, their deeds will be like a mirage in the desert which the thirsty person supposes يَحْسَبُهُ to be water ... Ch. 24 Vs. 39
 - 4.3 Consider
And do not consider, لَا تَحْسَبَنَّ those who are slain in the way of Allah, (as) dead. No, they are alive with their Fosterer, being provided (with sustenance). Ch. 3 Vs. 169
 - 4.4 Imagine
... but Allah came to them (to punish them) from a place which they could not (even) imagine, ... يَحْتَسِبُونَ Ch. 59 Vs. 2
 - 4.5 Measure
And Allah provides without measure حَسَابٍ to whom He wills.
Ch. 2 Vs. 212
 - 4.6 Account
... and He has made the night for rest and the sun and the moon for keeping an account حُسَابًا (of time). Ch. 6 Vs. 97
 - 4.7 Calculation
The sun and the moon (function) according to a calculation. حُسَابٌ
Ch. 55 Vs. 5

4.8 Accountability

And whether you manifest that which is in your souls or hide it, Allah will call you to account for it, *مَحَاسِبَكُمْ* ... Ch. 2 Vs. 284

4.9 Sufficient

... so hell is sufficient *حَسْبُ* for him ... Ch. 2 Vs. 206

4.10 Enough

And when it is said to them, 'Come to that which Allah has sent down,' and to the messenger, they say, 'That on which we found our fathers is enough for us *حَسْبُنَا*.' Ch. 5 Vs. 104

4.11 Thunderbolt (calculated punishment equal to the sin)

My Fosterer will give me (something) better than your gardens and will send on it thunderbolts from the sky so that it will become a smooth ground. Ch. 18 Vs. 40

5. Summary and conclusion

Allah is certainly One Who takes account of everything. *حَسِيبًا*
Ch. 4 Vs. 86

... and Allah is Quick at (settling) the account. Ch. 2 Vs. 202

They to whom, (when) the people said, 'Men have gathered against you, therefore fear them,' but (this threat) certainly increased their belief and they said, 'Allah is sufficient for us *حَسْبُنَا اللَّهُ* and (He is) the Most Excellent Trustee.' Ch. 3 Vs. 173

The derivatives of the root alphabets *ح س ب* convey the sense of thought, supposition, consideration, expectation and imagination which are mental estimation or calculations of a situation. There are other derivatives which mean measuring, keeping or taking an account of things which again involves calculation. Allah as *الْحَسِيبُ* is always capable of estimating and calculating, keeping and taking account of everything, everywhere and He is the Quickest at this. He is not only sufficient for this purpose but also to help us against any harmful situation.

And whoever puts his trust in Allah, then He is sufficient for him ...
Ch. 65 Vs. 3

This Attribute of Allah would therefore have dual meaning. One Who is sufficient to (keep account) and One Who is sufficient (for help).

AL-JALEEL الْجَلِيلُ

(The Glorious)

1. Root alphabets *ج ل*
2. Associated noun *جلال*
3. *الجلال* occurs 2 times in the Quran
4. General information

In Chapter 55 of the Quran after mentioning about the creation of man, teaching man, balancing of heavenly bodies, vegetation, animals, Jinn, sunrise, sunset, oceans, ships, etc., it is stated that everything will perish except the Person (Face or Attention) of Allah, the Possessor of glory and honour (Ch. 55 Vs. 27). This shows that Allah Taala is Eternally Existing Then after that there is the description of hell and paradise full of pleasures and this again ends with the statement:

Blessed is the name of your Fosterer, Possessor of glory and honour.
Ch. 55 Vs. 78

In this chapter from Vs. 46 to 76 there is the description of the majesty and grandeur of paradise, then how Majestic, Exalted and Grand Allah Taala Himself should be?

5. Association with other Attributes

Jalal occurs in only two verses of the Quran Ch. 55 Vs. 27, 78 and at both the places it is associated with Ikram meaning honour and *ذِي الْجَلَالِ وَالْإِكْرَامِ* is normally translated as the Possessor of glory and honour.

6. Conclusion

الجليل would therefore mean The Glorious.

AI-KAREEM AI-IKRAM AI-AKRAM

(The Honorable) (The Most Honoured) (The Bountiful)

الْكَرِيمُ الْأَكْرَمُ الْإِكْرَامُ

1. Root alphabets ك ر م
2. Associated noun كَرَمٌ
3. الْإِكْرَامُ occurs twice, الْأَكْرَمُ once and الْكَرِيمُ twice in the Quran
4. Quranic verses explaining the associated words

4.1 Honour

And the Egyptian who purchased him (Yousuf) said to his wife, 'Give him an honourable home, كَرِيمٌ may be he will be profitable نفع to us ...' Ch. 12 Vs. 21

He (Iblis) said, 'Do you see the person (Adam) whom You have honoured above me?' ... Ch. 17 Vs. 62

4.2 Beneficial

Did they not see towards the earth how many beneficial (things) كَرِيمٌ of every kind have We caused to grow in it?

Ch. 26 Vs. 7

5. Verses of the Quran with words of opposite meaning

5.1 Disgrace

So as for man, whenever his Fosterer tries him by honouring him and favouring نَحْمَةً him, then he says, 'My fosterer has honoured me.' And as for (the situation) when He tries him by straitening قَدَّرَ on him his provision يَنْقُ he says, 'My Fosterer has disgraced me.' Ch. 89 Vs. 15-16

6. Dual meaning

The derivatives of the alphabets ك ر م appear to have dual meaning of honour and benefit as illustrated by the following verses of the Quran.

6.1

No, but the orphan is not honoured by you, Ch. 89 Vs. 17

Just honouring an orphan by respecting him is not sufficient, we have to be beneficial to him as we are with our own children.

6.2

It is certainly and honoured كَرِيمٌ Quran, Ch. 56 Vs. 77

This (Quran) is certainly the word of an honoured كَرِيمٌ messenger. Ch. 69 Vs. 40

The Quran and the messenger through whom the Quran was communicated to us are both honourable as well as beneficial, because one who follows the Quran in accordance with the instructions of the messenger of Allah (PBH) will be successful and he/she will be granted paradise Insha Allah. Could there be better honour and benefit than this?

7. Associated Attributes

7.1 غَنِيٌّ Ch. 27 Vs. 40

7.2 رَبٌّ Ch. 82 Vs. 6

8. Summary and conclusion

الْإِكْرَامُ or الْأَكْرَامُ الْكَرِيمُ would convey the sense of a Person Who is not only Honourable, deserving the full respect of the whole creation but also One Who is Bountiful to the whole creation.

His Honour appears to radiate His Bounty, i.e., honour is the cause and bountifulness is its effect.

These Attributes can be translated as The Honourable, The Bountiful.

Ar-RAQEEB الرَّقِيبُ (The Vigilant)

1. Root alphabets ر ق ب
2. Associated noun رَقَبَة
3. It occurs 3 times in the Quran
4. Quranic verses explaining the associated words

4.1 Slave

... And whoever kills a believer (even) by mistake, he should set free a believing slave رَقَبَةً ... Ch. 4 Vs. 92

4.2 Neck

So when you meet (in the battle) those who do not believe, strike off their necks الرِّقَاب ... Ch. 47 Vs. 4

4.3 Wait

... I feared lest you should say, 'You have caused a division among the children of Israel and did not wait تَرْتَبْ for my word.' Ch. 20 Vs. 94

4.4 Have regard

... If they have an upper hand on you, they neither have regard يَتَرَقَّبُوا for ties of relationship nor (their) responsibility of (fulfilling) a pact ... Ch. 9 Vs: 8

4.5 Vigilant, Watchful

So he (Musa) entered in the city in the morning fearfully vigilant (يَتَرَقَّب watchful). Ch. 28 Vs. 18

he does not utter a word but one vigilant رَقِيبٌ near him is ready. Ch. 50 Vs. 18

5. Summary and conclusion

The derivatives of the alphabets ر ق ب convey the meaning of a slave, neck, waiting, having regard, being watchful and vigilant.

A good slave watchfully waits to obey the orders of his master with his neck bowed down in respect. In the case of Allah as

رَقِيبٌ, this process is reversed, He watchfully waits to see that all His orders are implemented.

And Allah is Vigilant over everything. Ch. 33 Vs. 52

He is always vigilant over everything, everywhere as a Master over his slaves, being capable of punishing his slaves for their shortcomings, but probably ignoring because of His other Attributes: حليم Clement, رؤوف Full of pity, غفور Pardoning, غفور Protectively Forgiving رحيم Merciful, etc.

AL-MUJEEB الْمُجِيبُ

(One Who responds)

1. Root alphabets ج ر ب
2. Associated noun جواب
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Answer

And the answer **جَوَاب** of his (Lut's) people was nothing except that they said, 'Send them out of our city, they are people who want to be clean.' Ch. 7 Vs. 82

4.2 Response to invitation

O our people! respond **أَجِيبُوا** to one who invites towards Allah and believe in Him, He will forgive you your sins and protect you from the painful punishment. Ch. 46 Vs. 31

4.3 Allah's response to prayer

And when My servants ask you about Me, then I am certainly near, I respond **أَجِيبُ** to the prayer of one who prays, when he prays to Me, so let them (also) respond **أُجِيبُ** to Me and believe in Me that they may be led aright. Ch. 2 Vs. 186

5. Association with other Attributes

So ask Him for protective forgiveness then turn to Him (in repentance) my Fosterer is certainly near **تَرِيبُ** responsive **مُجِيبُ**
Ch. 11 Vs. 61

6. Summary and conclusion

The first Attribute associated with Allah is Ar Rehman, the chain of Attributes which follows Ar Rehman is as follows:

Ar Rehman	Ar Raheem	Al Aziz	Al Aleem
As Samee	Al Khareeb	Al Mujeeb	

Allah as Al Mujeeb responds to one who prays to Him. He is the Nearest **قَرِيبُ** no one is nearer than Him, He is so near that He is the

First to listen, He listens to the prayer as He is As Samee, He knows the solution of (how to respond to) the prayer because He is Al Aleem, He can execute His decision because He is Al Aziz and this responsive decision is good for the person who prays to Him, because He is Ar Raheem and Ar Rehman—Allah.

AI-WASE **الْوَاسِعُ**

(The Omnipresent, The Ample-giving)

1. Root alphabets **و س ع**

2. Associated noun **وَسَّعَتْ**

3. It occurs 8 times in the Quran

4. Quranic verses explaining the associated words

4.1 Spacious, extensive

... (The angels), will say, 'Was not the earth of Allah spacious so that you could have migrated therein?'...
وَأَسِعَتْ Ch. 4 Vs. 97

4.2 Capacity to bear

Allah does not task a soul except to its capacity ...
وَسَّعَهَا Ch. 2 Vs. 286

4.3 Abundance

They said, 'How can he (Talut) hold authority over us (as a king) when we deserve the authority more than him and he has not (even) been given abundance **سَعَةً** of wealth?'...
Ch. 2 Vs. 247

5. Associated Attributes

5.1 **العليم** Ch. 2 Vs. 115

5.2 **حَكِيمًا** Ch. 4 Vs. 130

6. Opposite words

6.1 Poor

... but provide for them (divorced women), (this is incumbent) on the rich **الْمُؤْسِعِ** in accordance with his power and on the straitened **الْمُقْتِرِ** in accordance with his power ...
Ch. 2 Vs. 236

6.2 Straitened

Let him who has abundance **دُوسِعَةٍ** spend out of his

abundance and one who has his provision straitened on him
تَدِرْ let him spend from that which Allah has given him ...
Ch. 65 Vs. 7

7. Summary and conclusion

7.1 Power

His chair (power, jurisdiction) extends **وَسَّعَ** over the skies and the earth. Ch. 2 Vs. 255

7.2 Knowledge

Your God is only Allah, other than Whom there is no god, (His) knowledge extends **وَسَّعَ** over everything, ... Ch. 20 Vs. 98

7.3 Mercy

... He said, 'I afflict with my punishment on whom I will, whereas My mercy extends **وَسَّعَتْ** over everything.' Ch. 7 Vs. 156

7.4 Expanding universe

And the sky, We constructed it with energy and We are the expanders (of it). Ch. 51 Vs. 47
(The universe is expanding because Allah is expanding it.)

7.5 Omnipresence

And Allah's is the east and the west, so in whichever direction you turn, then there (you have) Allah's Person (Attention), Allah is certainly Omnipresent **وَأَسِعَ**, Knowing. Ch. 2 Vs. 115

7.6 Ample-giving

And if they (wife and husband) separate, Allah will make each of them self-sufficient (by giving) from His Omnipresent amplexness, **وَسَّعَتْ** and Allah is Omnipresent (Ample-giving), Wise. Ch. 4 Vs. 130

In view of the above verses of the Quran **الْوَاسِعُ** is One Whose power, knowledge, mercy, etc., extend over everything. As **الْوَاسِعُ** He is expanding the universe, a scientific fact discovered comparatively recently, He is always present everywhere, over everything and He gives in abundance to whom He wills from His infinite capacity to provide for His creation.

He is The Omnipresent, The Ample-giving.

Al-WADOOD الْوُدُّ (The Loving)

1. Root alphabets و د
2. Associated noun مَوَدَّةٌ
3. It occurs 2 times in the Quran
4. Quranic verses explaining the associated words

4.1 Wish

Those who do not believe will often wish يَوَدُّ that they had been muslims. Ch. 15 Vs. 2

4.2 Liking

So do not obey the liars, they like يَكْرَهُ that you should compromise, so that they (too) would compromise. Ch. 68 Vs. 8-9

4.3 Love

And among His signs is that He created from among yourselves mates for you that you might find tranquillity in them, and He placed between you love مَوَدَّةً and mercy. Ch. 30 Vs. 21

5. Associated Attributes

5.1 نَجِيم Ch. 11 Vs. 90

5.2 عَفْوَْر Ch. 85 Vs. 14

6. Opposite word

It may be that Allah will (inspire) love مَوَدَّةً between you and those of them who are your enemies عَدَاوَةً Ch. 60 Vs. 7

7. Summary and conclusion

The derivatives of و د are used to convey the sense of wishing, liking and love as opposed to enmity.

And ask for protective forgiveness from your Fosterer, then turn to Him (in repentance), my Fosterer is certainly Merciful, Loving وَدُّودٌ Ch. 11 Vs. 90

And He is Protectively Forgiving, Loving الْوَدُّ Ch. 85 Vs. 14

Allah's love is associated with His mercy, forgiveness and protection from sin and consequent punishment. Love is a mutual and reciprocal feeling. If one claims to love Allah and in response wants that Allah too should love him then he should follow the instructions given in the following verses of the Quran.

Say, 'If you love Allah then follow me (Muhammed PBH), Allah will love you and protectively forgive you your sins and Allah is Protectively Forgiving, Merciful.' Say, 'Obey Allah and the messenger.' But if they turn away, then Allah certainly does not love the infidels. Ch. 3 Vs. 31-32

To get the benefit of the Attribute of Love from Allah Taala, one has to implement the Quran in the manner taught by our Prophet Muhammed (PBH).

الْوَدُّ is One Who loves, the Loving.

AI-MAJID

(The Glorious)

الْمَاجِدُ

The difference exhibited by فَاعِلٌ and فَعِيلٌ

1. Root alphabets. م ج د
2. Associated noun مَجْدٌ
3. Al Majeed occurs in the Quran one time and Al Majid is mentioned only in Hadees
4. General information
The derivatives of the root alphabets م ج د convey the sense of abundance.

5. Verses of the Quran using this word

By the glorious Quran المجيد . Ch. 50 Vs. 1

No, it is a glorious Quran مَجِيدٌ . Ch. 85 Vs. 21

(Allah) Possessor of the glorious throne المجيد . Ch. 85 Vs. 15

He (Allah) is certainly Praised حَمِيدٌ Glorious مَجِيدٌ . Ch. 11 Vs. 73

6. Summary and conclusion

The Quran is an abstract or summary of abundant knowledge of the whole universe, seen and unseen, its past, present and future. The Arsh عرش appears to be the central control of abundant items of the universe. Allah Subhanahu wa Taala is the source of abundance of everything, with Him are the treasures of everything. (Ch. 15 Vs. 21)

The Quran is His law and the Arsh appears to be the capital of His creation from where all affairs are managed. The unimaginable magnitude of and the abundance in His creation forces one to glorify Him. The Attributes الْمَاجِدُ and الْمَجِيدُ thus appear to convey the sense of One Who always has everything in abundance which makes Him worthy of praise الْحَمِيدُ and worthy of glory.

المجيد The Glorious.

AI-MAJEED

(Possessor of Glory)

الْمَجِيدُ

فَعِيلٌ

AI-BAIS الْبَاعِثُ

(One Who raises)

1. Root alphabets ب ع ث
2. Associated noun بَعَثَ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Appoint

And if you are afraid of a split between the (husband and the wife) then appoint كَاتِبَعْتُمْ a judge from his people and a judge from her people, if they intend reconciliation.

Ch. 4 Vs. 35

4.2 Send

Human beings were a single community, then Allah sent بَعَثَ prophets ... Ch. 2 Vs. 213

4.3 Elevate

May be that you Fosterer will raise يَبْعَثُكَ you to a praised position. Ch. 17 Vs. 79

4.4 Awakening those asleep

... then He raises يَبْعَثُكُمْ you up therein (day, by returning your consciousness) ... Ch. 6 Vs. 60

4.5 Raising the dead to life

And the hour of doom will come, there is no doubt about it, and Allah will certainly raise up يَبْعَثُ those who are in the graves. Ch. 22 Vs. 7

4.6 Day of resurrection

... and this is the day of resurrection يَوْمَ الْبَعْثِ Ch. 30 Vs. 56

5. Summary and conclusion

The derivatives of the root alphabets ب ع ث convey the sense of appointing, sending, elevating, awakening those who are asleep, raising the dead and resurrection. In view of this الْبَاعِثُ would be One Who raises. Ch. 22 Vs. 7 cited above.

AI-SHAHEED الشَّهِيد (The Witness)

1. Root alphabets ش ه د
2. Associated noun شَهَادَةٌ
3. It occurs 20 times in the Quran
4. Quranic verses explaining the associated words

4.1 Witness

And a witness شَهِدَ from her people bore witness شَهِدَ.
Ch. 12 Vs. 26

4.2 Present, opposite: absent

... So whoever among you is present شَهِدَ in the month of (Ramzan), let him then fast, and who ever is sick or on journey (absent from his place) then (he should fast for the missed) number of days later ... Ch. 2 Vs. 185

4.3 Visible, opposite: invisible

... Knower of the unseen الْغَيْبِ and the seen شَهَادَةِ and He is the Wise, the Informed. Ch. 6 Vs. 74

4.4 Keep an eye on

... He had named you muslims before and in this (too) that the messenger may be a witness شَهِدَ over you (by keeping an eye on you all) and you may be witnesses شَهِدَ over mankind (by keeping an eye on them) ... Ch. 22 Vs. 78

Summary and conclusion

... Allah is certainly a witness شَهِدَ over everything. Ch. 22 Vs. 17
Allah Taala as الشَّهِيد is always a witness over everything everywhere, being present and not absent, He is always perceiving, keeping an eye on everything, everywhere, nothing is ever absent from His notice anywhere.

AI-HAQ الْحَقُّ (The Reality)

1. Root alphabets ح ق ق
2. Associated noun حَقِيقَةٌ
3. It occurs 7 times in the Quran
4. Quranic verses explaining the associated words

4.1 Truth

And do not cover the truth الْحَقِّ with falsehood بَاطِل nor hid the truth while you know. Ch. 2 Vs. 42

4.2 Reality

And He (Allah) it is Who created the skies and the earth in reality حَقِّ ... Ch. 6 Vs. 73

4.3 Right, not wrong

... And (they) killed the prophet without being on the right (حَقِّ i.e., wrongfully) ... Ch. 2 Vs. 61

4.4 Correct, Precise

And the weighing on that day will be true الْحَقِّ (correct, precise) ... Ch. 7 Vs. 8

4.5 Justice

They said, 'Do not fear, we are two disputants, one of us has wronged the other, so decide between us with justice بِالْحَقِّ and do not act unjustly مَنَظِرٌ...' Ch. 38 Vs. 22

4.6 Due

And they did not estimate Allah with the estimation due حَقِّ to Him ... Ch. 6 Vs. 92

4.7 Incumbent

(It is) incumbent حَقِيقَتِي upon (me) that I should not speak anything about Allah except the truth. Ch. 7 Vs. 105

4.8 Deserving

There was not one (of them) who did not deny the messenger, so

(they became) deserving **فَتَيَّ** of My retribution (punishment).
Ch. 38 Vs. 14

4.9 Right

And Allah will say, 'O Isa, the son of Maryam! did you say to mankind, "Take me and my mother as two gods, besides Allah"?'
He will say, 'Glory be to You. It does not befit me that I should say something for which I have no right **بِجَنِّي** (to say) ...'
Ch. 5 Vs. 116

4.10 Prove true

Those against whom the word will be proved true will say ...
Ch. 28 Vs. 63

5. Association with other words and Attributes

- | | |
|-------------------------------------|-------------------------------------|
| 5.1 صِدَقَ Ch. 15 Vs. 64 | 5.2 مِيزَانَ Ch. 42 Vs. 17 |
| 5.3 يَقِينِ Ch. 56 Vs. 95 | 5.4 مَوْلَى Ch. 10 Vs. 30 |
| 5.5 رَبِّ Ch. 10 Vs. 32 | 5.6 الْمَلِكِ Ch. 20 Vs. 114 |
| 5.7 الْمُبِينِ Ch. 24 Vs. 25 | |

6. Opposite words

- | | |
|------|---------------------------|
| 6.1 | Falsehood Ch. 8 Vs. 8 |
| 6.2 | Lie Ch. 6 Vs. 5 |
| 6.3 | Error Ch. 10 Vs. 32 |
| 6.4 | Guess Ch. 10 Vs. 36 |
| 6.5 | Doubt Ch. 3 Vs. 60 |
| 6.6 | Doubt Ch. 45 Vs. 32 |
| 6.7 | Deception Ch. 31 Vs. 33 |
| 6.8 | Magic Ch. 10 Vs. 76 |
| 6.9 | Unjustly Ch. 38 Vs. 22 |
| 6.10 | Wrong Ch. 38 Vs. 22 |
| 6.11 | Not serious Ch. 21 Vs. 55 |
| 6.12 | Desire Ch. 5 Vs. 48 |

7. Summary and conclusion

The derivatives of the root alphabets **حَقَّقَ** convey the sense of truth (Ch. 2 Vs. 42), reality (Ch. 6 Vs. 73), right (Ch. 2 Vs. 61), correct (Ch. 7 Vs. 8), justice (Ch. 38 Vs. 22), due (Ch. 6 Vs. 92), incumbent (Ch. 7 Vs. 105), deserve (Ch. 38 Vs. 14), prove true (Ch. 28 Vs. 63), etc., which are opposite to falsehood, lie, error, guess, doubtful, deception, magic, injustice, wrong, something not serious and desire.

In view of this the Attribute **الْحَقُّ** would mean One Who is Real, True, Right, Correct, Just. It is incumbent on the creation to regard Him as a possessor of these qualities, He deserves this regard which is due to Him and He will ultimately prove true this truth. He is not false to be denied, He is never in error. His existence is not a guess to be doubtful nor is He a deception like magic. He is not unjust. He is not the product of someone's conjecture or desire, therefore we have to take Him seriously as The Reality.

AI-WAKEEL الْوَكِيلُ

[The Trustee (One Who is trusted)]

1. Root alphabets و ك ل
2. Associated noun تَوَكَّلَ
3. It occurs 13 times in the Quran
4. Quranic verses explaining the associated words

4.1 Put in charge

Say, 'The angel of death who is entrusted **مُؤَيَّنٌ** with you, will take you back (cause you to die) ...' Ch. 32 Vs. 11

4.2 To trust someone

... in Him have I put my trust **تَوَكَّلْتُ** ... Ch. 9 Vs. 129

5. Association with other words

5.1 Belief

... and put your trust **تَوَكَّلُوا** in Allah if you are believers. Ch. 5 Vs. 23

5.2 Islam

And Musa said, 'O my people! if you believe in Allah then put your trust **تَوَكَّلُوا** in Him, if you are those who submit' Ch. 10 Vs. 84

6. Opposite words

6.1 Infidelity

... but if these do not believe in it, **يَكْفُرُ** then We have entrusted **وَلَلْنَا** with it, a people who will not be infidels to it. Ch. 6 Vs. 90

7. Summary and conclusion

That is Allah your Fosterer, there is no god except Him, Creator of everything, so serve Him, and He is the Trustee **وَكِيلٌ** over everything. Ch. 6 Vs. 103

And whoever puts his trust in Him, then He is sufficient for him.

Ch. 65 Vs. 3

Allah certainly loves those who put their trust (in Him) **الْمُتَوَكِّلِينَ**. Ch. 3 Vs. 159

Allah Taala as **الْوَكِيلُ** is Trustworthy which is opposite to infidelity. Allah Taala is totally Reliable, Dependable, In charge of everything as He is the Trustee over everything. We are required to put our total trust in Him and He loves people who trust Him, but putting one's trust in Allah has to be preceded by action and effort as indicated above in Vs. 103 of Ch. 6. It is reported by Hazrat Anas (RA) that our prophet (PBH) had said:

'Trust in Allah but tie your camel (Tirmezi).'

In Ch. 6 Vs. 103 cited above, the order to serve Him precedes the statement that He is the Trustee over everything. This indicates that we should put in our full effort and then leave the result of the effort to Allah, because He is the Trustee.

AI-QHAWI الْقَوِيّ

(The Strong)

1. Root alphabets ق و ي
2. Associated noun قُوَّة
3. It occurs 9 times in the Quran
4. Quranic verses explaining the associated words

4.1 Collective strength of fibres, opposite disintegrate

And do not be like her who breaks her thread, disintegrating it into pieces after it has been (spun) strong, قُوَّة ...
Ch. 16 Vs. 92

(The strength of the thread is due to the collective strength of the individual fibres.)

4.2 Collectively and strictly following a Divine Book

And when We took a pledge from you (children of Israel) and raised the mountain above you (saying), 'Hold with strength قُوَّة the (Torah) which We have given you and remember that which is in it so that you may guard (against evil and the consequent punishment).' Ch. 2 Vs. 63

(A community holding fast to their Divine Book means their collectively and strictly following their book in faith and deed which would lead to their success in this world and the hereafter.)

4.3 Military Power

And be prepared for (fighting with) them, with whatever force قُوَّة you can muster, and with companies of horses (cavalry) to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) whom Allah knows ... Ch. 8 Vs. 60

[Here قُوَّة means military power, which is again collective strength of men and material (weapons).]

4.4 Individual strength in members of a group

... And We had given him (Qaroon) so much from the treasures, that their keys would have been a burden (even) for a strong group of men possessing strength قُوَّة ... Ch. 28 Vs. 76

(Here the individual strength قُوَّة contributes to the collective strength of the group.)

5. Association with other Attributes

القَوِيّ is always associated with الْعَزِيْزُ The Mighty. One can understand that might requires strength and power.

6. Opposite words

6.1 Disintegrate

نَكَثَ Discussed above in 4.1 Ch. 16 Vs. 92

6.2 Weak

It is Allah Who created you in a state of weakness ضَعْفٍ, then He gave strength قُوَّة after (the state of) weakness, then after (the state of) strength He gave weakness and grey hair ...
Ch. 30 Vs. 54

(The opposite of قُوَّة is ضَعْفٌ and this weakness in old age is not only physical but also intellectual.)

7. Summary and conclusion

In view of the verses cited above, قُوَّة signifies intellectual and physical strength that holds things together – the strong thread consisting of individual fibres, the army consisting of individual soldiers, etc. The opposites of the strength قُوَّة which keeps things together is disintegration and weakness.

The intellectual and physical strength to hold things together in the whole of the universe is totally Allah's –

Allah certainly holds together the skies and the earth lest they get separated and if they get separated, no one other than Him can hold both of them together ... Ch. 35 Vs. 41

... Oh! those who are unjust will realize when they see the punishment, that power الْقُوَّة is wholly Allah's and that Allah is Severe in punishment. Ch. 2 Vs. 165

They have not estimated Allah with the estimation that is due to Him, Allah is certainly Strong, قَوِيّ Mighty. Ch. 22 Vs. 74

القَوِيّ would therefore mean one Who has the intellectual and physical strength to hold together the whole creation not allowing it to disintegrate and in the process not getting weak Himself. The Strong.

AI-MATEEN الْمَتِين (One Who is firm)

1. Root alphabets م ت ن
2. Associated noun مَتَانَت
3. It occurs once in the Quran
4. Quranic verses explaining the Attribute

4.1 Strong, firm

And I give them time, My plan is certainly strong مَتِين
Ch. 7 Vs. 183

5. Summary and conclusion

Allah is certainly the Provider, Possessor of strength, One Who is firm الْمَتِين. Ch. 51 Vs. 58

Allah Taala's planning is firm, it is unchangeable because He Himself is Firm, unchangeable.

AI-WALI الْوَلِي AI-WAALI الْوَالِي (The Guardian) WAAL وَال

1. Root alphabets و ل ي
2. Associated noun وَلَايَة
3. It occurs 6 times in the Quran
4. Quranic verses explaining the associated words

4.1 Preference, spiritual and mental nearness

The prophet is closer أَدْنَى to the believers than their own selves and his wives are (closer than) their mothers ...
Ch. 33 Vs. 6

4.2 Physical nearness

O you who believe! fight those of the infidels who are near you يَلْتَمِسُكُمْ and let them find firmness in you ...
Ch. 9 Vs. 123

4.3 Nearness of relationship

And for everyone We have appointed heirs مَوَالِي for that which parents and near relatives leave ... Ch. 4 Vs. 33

4.4 Emotional nearness (sorrow)

And those who believe say, 'Why is not a sura (a chapter of the Quran) sent down?' But when a decisive sura is sent down and fighting is mentioned therein, you see those in whose hearts is a disease, looking at you with a look of one who is fainting because of death, so sorrowful ضَارِقِي is their state (because of the punishment which would come near them). Ch. 47 Vs. 20

4.5 Turn towards

And from whichever place you come forth, then turn فَوَلِّ your face towards the Sacred Mosque ... Ch. 2 Vs. 149

4.6 Turn away

... Had you looked at them you would have surely turned away تَوَلَّيْتُمْ from them in flight, and you would have been filled with terror because of them. Ch. 18 Vs. 18

4.7 Friends

Do not let the believers take infidels as friends **أَوْلِيَاءَ** besides believers ... Ch. 3 Vs. 28

4.8 Guard

... And those who believed but did not migrate, it is not for you to guard them **وَلَا يَتَّخِذُونَ** from anything till they migrate ... Ch. 8 Vs. 72

5. Association with other words and Attributes

5.1 Helper

Did you not know that Allah's is the kingdom of the skies and the earth, and (that), besides Allah, there is neither a guardian **وَلِيٌّ** nor a helper **نَصِيرٌ** for you? Ch. 2 Vs. 107

5.2 Defender

... You will not have any guardian **وَلِيٌّ** or defender against Allah. Ch. 13 Vs. 37

5.3 Mediator

... There will be no guardian **وَلِيٌّ** for it besides Allah and there will be no mediator. **شَفِيعٌ** ... Ch. 6 Vs. 70

5.4 Praiseworthy

... And He is the Guardian, **وَلِيٌّ** the Praised. Ch. 42 Vs. 28

6. Opposite words

6.1 Submit

... So if they submit **أَسْلَمُوا** then indeed they are rightly guided, but if they turn away **تَوَلَّوْا** then (the responsibility) upon you is only conveyance of the message ... Ch. 3 Vs. 20

6.2 Obey

Say, 'Obey Allah and the Messenger.' But if they turn away then Allah certainly does not love the infidels. Ch. 3 Vs. 32

6.3 Accept the truth and worship

So he neither accepted the truth **صَدَقَ** nor worshipped (offered salat) but denied **كَذَّبَ** and turned back **وَلَّى** Ch. 75 Vs. 31-32

6.4 Enemy

O you who believe! do not take my enemy and your enemy

عَدُوَّكُمْ as friends **أَوْلِيَاءَ** offering them love while they reject that which has come to you of the truth ... Ch. 60 Vs. 1

7. Summary and conclusion

Or have they taken guardians **أَوْلِيَاءَ** besides Him? But Allah, He is the Guardian, **الْوَلِيُّ** and He gives life to the dead, and He has power over everything. Ch. 42 Vs. 9

الْوَلِيُّ is a Friend, a Guardian Who is to be regarded physically, mentally and spiritually closer than anyone else. Relationship is by chance but friendship is by choice, so we should choose Allah Taala as our Friend and regard Him as our only Guardian and His enemies should be regarded as our enemies. Allah Taala's is the heritage of everything, so we should turn towards Him and not turn away from Him, because no one can defend us against Him. He it is Who helps everyone and who is Praiseworthy for all His actions, therefore we should submit to Him, obey Him and His messenger, and worship Him alone, accepting the truth revealed through the Quran. This attitude of ours will Insha Allah help us in avoiding the sorrow on the day of judgement.

AL-HAMEED الْحَمِيدُ

(The Praised, Worthy of all praise)

1. Root alphabets ح م د
2. Associated noun حَمْدٌ
3. It occurs 17 times in the Quran
4. Quranic verses explaining the associated words

4.1 One should be praised only for doing something

Do not think that those who are happy for that which they have done and love to be praised for what they did not do, so do not think that they are in safety from the punishment when there is a painful punishment (waiting) for them. Ch. 3 Vs. 188

4.2 Praise is equivalent to thanks

Praise (thanks) is due only for Allah, Who has granted me (Ibrahim) in old age, Ismael and Ishaq, my Fosterer is certainly the Hearer of Prayer. Ch. 14 Vs. 39

Then when you (Nuh) are balanced on the ship, you and those with you, then say, 'Praise (thanks are الْحَمْدُ) is due only for Allah, Who delivered us from the unjust people.'

Ch. 23 Vs. 28

And We had given knowledge to Dawood and Sulaiman and they said, 'Praise (thanks are الْحَمْدُ) is due only for Allah Who has preferred us above many of His believing servants.'

Ch. 27 Vs. 15

And We will remove whatever of ill-feeling would be there in their hearts, rivers will flow beneath them (in paradise) and they will say, 'Praise is (thanks are الْحَمْدُ) due only for Allah, Who guided us to this (paradise) and we would not have been guided had Allah not guided us.' ... Ch. 7 Vs. 43

4.3 Praise is due only for Allah

Praise الْحَمْدُ is due only for Allah, the Fosterer of the Worlds.

Ch. 1 Vs. 1

Praise الْحَمْدُ is due only for Allah the Initiator of creation of the skies and the earth ... Ch. 35 Vs. 1

Praise is due only for Allah, to Whom belongs whatever is in the skies and whatever is in the earth. And in the hereafter (too) praise الْحَمْدُ will be due only for Him and He is the Wise, the Informed. Ch. 34 Vs. 1

And He is Allah, there is no god except Him, praise الْحَمْدُ is due only for Him (both) in the earlier (past) and later (future periods) and His is the command and to Him you will be returned.

Ch. 28 Vs. 70

The seven skies and the earth and whoever (whatever) is in them (all) declare His glory, and there is nothing which does not glorify Him by praising Him but you do not understand their glorification. He is certainly Clement, Protectively Forgiving.

Ch. 17 Vs. 44

4.4 Praise as outcome of fear

And the thunder glorifies Him with His praise and the angels (too), because of His fear; ... Ch. 13 Vs. 13

5. Associated with other words and Attributes

5.1 Glorification Ch. 25 Vs. 58

5.2 The Independent Ch. 2 Vs. 267

5.3 The Glorious Ch. 11 Vs. 73

5.4 The Mighty Ch. 14 Vs. 1

5.5 The Wise Ch. 41 Vs. 42

5.6 The Guardian Ch. 42 Vs. 28

5.7 Gratitude Ch. 31 Vs. 13

6. Opposite words

6.1 Corruption

And when your Fosterer said to the angels, 'I am going to make a successor in the earth.' They said, 'Are you going to make (him the successor) in it, who would act corruptly يَفْسِدُ in it and shed blood, when we glorify You by praising بِحَمْدِكَ You and exalt Your holiness?' Ch. 2 Vs. 30

6.2 Ingratitude

And indeed We gave wisdom to Luqman, that: be grateful لَشْكُرًا to Allah, and one who is grateful then he is grateful

only for (the benefit of) his own soul, and one who is ungrateful
 كَفَر then Allah is certainly Independent, Praised (Thanked).

Ch. 31 Vs. 12

6.3 Pride

Only those believe in Our signs who, when they are reminded through them, fall down prostrate and glorify by praising بِحَمْدِ their Fosterer and they do not consider themselves great يَسْتَكْبِرُونَ. Ch. 32 Vs. 15

7. Summary and conclusion

Only he should be praised who does something. Allah does everything, therefore all praise is due only to Him and no one else. He initiated the creation of the universe, He fosters it and everything in the creation belongs to Him alone, therefore everything, everywhere always praises Him, but we do not understand their praise and glorification. Praising Allah Taala is equivalent to thanking Him. All thanks are due only to Him because He does everything for us. Those who do not thank Him by praising Him, exhibit corruption, ingratitude and pride and Allah Taala does not like these qualities in His servants, on the contrary He orders:

And put your trust in the Living Who does not die and glorify (Him) by praising (thanking) Him بِحَمْدِهِ ... Ch. 25 Vs. 58

Allah Taala is thus الْحَمِيد the Praised, to Whom all thanks are due, Worthy of all praise.

Al-Muhsi الْمُحْصِي

(One Who computes and preserves)

1. Root alphabets ح ص ي

2. Associated noun اُحْصَى

3. Mentioned only in Hadees

4. Quranic verses explaining the associated words

4.1 Compute

And He gives everything which you ask from Him and if you count تَعْدُوا Allah's favours you will not be able to compute اُحْصُوا them. Man is certainly unjust, ungrateful.

Ch. 14 Vs. 34

4.2 Count and record

... and We have computed اَحْصَيْنَا everything in a clear guide (book of deeds). Ch. 36 Vs. 12.

4.3 Calculate

Then We raised them up that We might know (mark out) which of the two parties was better at calculating اُحْصَى the time for which they stayed. Ch. 18 Vs. 12

5. Associated with other words

5.1 Number

... And He encompasses all that is with them and He computes اَحْصَى the number عَدَدُ of everything. Ch. 72 Vs. 28

6. Opposite words

6.1 Preserve, opposite: forget

One day Allah will raise all of them (to life) then inform them about that which they did. Allah has computed اَحْصَاهُ it while they have forgotten نَسُوهُ it, and Allah is the Witness over everything. Ch. 58 Vs. 6

6.2 The Peckham The One who the Count of things are known to Him.

7. Summary and conclusion

المُعْطِي would therefore mean, One Who is always computing, calculating, recording and preserving everything, everywhere and does not at any moment forget anything, anywhere.

Al-MUBDI المُبْدِي

(One Who begins or starts)

1. Root alphabets ب د ا
2. Associated noun ابْتَدَأَ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Begin, Start

... as We began بَدَا the first creation, We will get it reproduced ... Ch. 21 Vs. 104

... and He began بَدَا the creation of man from clay. Ch. 32 Vs. 7

So he (Yousuf) began (the search) with their sacks before (searching) the sack of his brother ... Ch. 12 Vs. 76

5. Summary and conclusion

المُبْدِي would therefore mean One Who begins or starts.

AI-MUEED الْمُعِيدُ

(One Who gets things reproduced)

1. Root alphabets ع و د
2. Associated noun عَادَ عَوْدَةً
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words
 - 4.1 Take back, take again
Or do you feel secure that He cannot take you back into it (your plight in the sea) a second time ...
 يُعِيدُكُمْ Ch. 17 Vs. 69
 - 4.2 Get back, return
He said, 'Catch it and do not fear, We will return it to its original condition.'
 نُعِيدُهَا
 - 4.3 Repeat
And the moon, We have programmed for it stages (in space and time) till it returns (every month) عَادَ like an old dry palm branch. Ch. 36 Vs. 39
5. Associated word
 - 5.1 Begin
... He it is Who begins the creation, then gets it reproduced يُعِيدُهُ ... Ch. 10 Vs. 4
6. Opposite words
... if he desists, نَاسَتْهُ then for him is what has already passed and his affair is with Allah; but one who returns عَادَ (to it) then those are, the inhabitants of the fire ... Ch. 2 Vs. 275
7. Summary and conclusion
Allah begins يَبْدَأُ the creation then gets it يُعِيدُهُ reproduced.
 Ch. 10 Vs. 34
 الْمُعِيدُ would therefore mean One Who gets things reproduced after having created them for the first time and no one can stop Him from doing this.

AI-MUHYI

(The Giver of life)
 الْمُحْيِي

AI-HIYY

(The Living)
 الْحَيَّ

1. Root alphabets ح ي ي
2. Associated noun حَيَاة
3. It occurs 2 times as الْمُحْيِي and 5 times as الْحَيَّ in the Quran.

See details under
 AI-Mumeet page 120

AL-MUMEET المُمِيت

(One Who causes death)

1. Root alphabets موت
2. Associated noun مَوْتٌ
3. Mentioned only in Hadees
4. Quranic verses explaining life of Allah

4.1 No slumber and sleep

Allah, there is no god except Him, the Living, الْحَيُّ the Eternally Existing; الْقَيُّومُ neither slumber takes hold of Him nor sleep ... Ch. 2 Vs. 255

4.2 Does not die

And put your trust in the Living الْحَيُّ Who does not die ... Ch. 25 Vs. 58

4.3 Eternal, every other thing will perish

... Everything will perish هَالِكٌ except His Person وَجْهَهُ ... Ch. 28 Vs. 88

All who are on it will perish فَانٌ and there will remain the face (person) of your Fosterer ... Ch. 55 Vs. 26-27

4.4 Always Alive, Conscious, Attentive and Existing everywhere

And Allah's is the east and the west, so in whichever direction you turn, then there (you have) Allah's Person (Attention), Allah is certainly Omnipresent, Knowing. Ch. 2 Vs. 115

4.5 Allah gives life and causes to die

He it is Who gives life مَحْيًى and causes to die. يُمِيتُ So when He decides an affair, then He says to it only, 'Be,' so it is. Ch. 40 Vs. 68

How is it that you do not believe in Allah when you were dead امواتاً then He gave you life, فَاحْيَاكُمْ then He will cause you to die then bring you to life again, then to Him you will return? Ch. 2 Vs. 28

And they have taken gods besides Him who do not create anything while they themselves are created, and they do not control (even) for themselves any harm or profit nor do they control death nor life, nor (do they have the power of) raising the dead (to life). Ch. 25 Vs. 3

4.6 Life from water

And among His signs is that you see the earth barren but when We send down water on it, it stirs and swells. He Who gives life to it اَحْيَاَهَا is certainly the Giver of life اَحْيَا to the dead, He certainly has power over everything. Ch. 41 Vs. 39

And We send down blessed water from the sky ... and We give life اَحْيَا through it to a dead land, thus will be the coming out. (on the day of resurrection). Ch. 50 Vs. 9 & 11

4.7 Life and death as miracles

and I (Isa) bring to life اُحْيِي the dead المَوْتِ by Allah's permission ... Ch. 3 Vs. 49

... So Allah caused him to remain in a state of death اَمَاتَهُ for hundred years then raised him (to life). (Allah) asked, 'How long did you stay (in the state of death)?' He replied, 'I stayed for a day or part of a day.' He said, 'No! you stayed for a hundred years ...' Ch. 2 Vs. 259

4.8 Purpose of life

Who (Allah) created death المَوْتِ and life حَيَاةً to test you (as to) which of you is best in deeds ... Ch. 67 Vs. 2

4.9 Life after death

4.9.1 Paradise

And this life الْحَيَاةِ of the world is nothing but a pastime and play and the home of the hereafter, that certainly is life, الْحَيَاةُ if they but know.

Ch. 29 Vs. 64

4.9.2 Hell

Whoever comes to his Fosterer as a criminal, then for him, certainly there is hell, he will neither die يَمُوتُ therein nor live. يَحْيَى Ch. 20 Vs. 74

4.10 Greeting: Wishing for good life

... and their greeting سَلَامٌ therein (in paradise) will be peace ... Ch. 10 Vs. 10

4.11 Shame a sign of life and consciousness

Then *one of the two (women) came to him (Musa) (PBH) walking shyly* اسْتَحْيَا ... Ch. 28 Vs. 25

4.12 Snake, movement exhibiting life

... So when he (Musa) (PBH) threw it (his staff) down it became a moving snake حَيَّة. Ch. 20 Vs. 20

5. Association with other Attributes and words

5.1 الْقَيُّومُ Ch. 2 Vs. 253

5.2 رَزَقَ Ch. 3 Vs. 169

6. Summary and conclusion

Only Allah is always Alive, Conscious and Attentive being present everywhere. He does not die, does not sleep, does not become inattentive with regard to His creation and He does not get tired. Only He gives life and causes death and sleep. He creates the living beings from water and the raising of the dead on the day of resurrection will also be like growing of vegetation due to water in the form of rain. The purpose of our life is to pass the test prescribed by Allah Taala. The Syllabus of this test is the Holy Quran and the example to be followed in implementing the Quran, is our prophet Muhammed (PBH). One who passes this test is sent to paradise where he will have life in its exaggerated form and one who fails will be sent to hell where he will neither die nor live. Martyrs are kept alive by Him and provided with sustenance. People were caused to be born and to die as miracles, these miracles were performed by the permission of Allah Taala because He is the only Person Who is the Giver of life and the One Who causes to die but He Himself is Ever Living.

AI-QAYYUM

(The Eternally Existing)

الْقَيُّومُ

AI-QAAYAM

(One Who is established)

الْقَائِمُ

1. Root alphabets ق و م
2. Associated nouns قَائِمَةٌ قِيَامَت
3. Al Qayyum occurs 3 times and Qaayam once in the Quran
4. Quranic verses explaining the associated words

4.1 Subsist

And among His signs is that the sky and the earth subsist by His command ... Ch. 30 Vs. 25

4.2 Stay, remain

... Then if you fear that they cannot keep (يَقِيْمًا stay) within the limits (imposed by) Allah then there is no sin on both of them if the (woman) ransoms herself ... Ch. 2 Vs. 229

4.3 Lasting, that which remains

... for them there will be lasting مُقِيمٍ punishment. Ch. 5 Vs. 37

4.4 Establish

... and establish worship (salat) ... Ch. 2 Vs. 177

4.5 Conduct

We indeed sent Our messengers with clear proofs and We sent down with them the book (law) and the balance (justice) that mankind may conduct يَتَّقُوا themselves with justice ... Ch. 57 Vs. 25

4.6 Assign and rising

... on the day of resurrection الْقِيَمَةِ (when the dead will be raised to life), We (too) will not assign نَقِيْمٌ any weight to their (deeds). Ch. 18 Vs. 105

4.7 Upright, straight, not crooked

The (Quran) is nothing but a reminder to the worlds, for him among you who wills to be upright (straight يَسْتَقِيْمُ). Ch. 81 Vs. 27-28

4.8 Straight Path

Guide us to the straight *مُسْتَقِيم* path. Ch. 1 Vs. 5

4.9 Rise, taking a stand

O you (who are) covered with cloth (Muhammed PBH)! Rise then warn *نَمِّه*. Ch. 74 Vs. 1-2

Allah instructs you ... that you stand *تَقَرُّمُوا* with justice for the orphans ... Ch. 4 Vs. 127

4.10 Stand opposed to sitting

And when the servant for Allah stood up *قَامَهُ* to pray to Him they almost crowded over him. Ch. 72 Vs. 19

4.11 Maintain

Men are established *قَوِّمُونَ* over women (to maintain them) because of that in which Allah has been (more) gracious to some (men) compared to other (women) and because of that which they spend from their wealth ... Ch. 4 Vs. 34

And do not give your wealth, which Allah has made a means of support *قِيَمًا* for you, to the insane. Ch. 4 Vs. 5

4.12 Place

Those who guard (against evil) will certainly be in a secure place *مَقَامٍ*. Ch. 4 Vs. 51

4.13 Position, rank

And when Our clear signs are read to them, those who do not believe say to those who believe, 'Which of the two parties (yours or ours) is better in position and better in assembly?' Ch. 19 Vs. 73

4.14 Form, Character

We had indeed created man in the best form *تَقْوِيم* then We brought him back as the lowest of those who are low, except those who believed and did righteous works, then for them there is an unfailing reward. Ch. 95 Vs. 4-6

4.15 People, established community

... We have surely made the signs clear for a people *تَوَمِيه* who are certain. Ch. 2 Vs. 118

5. Associated with other Attributes

5.1 *الْحَيَّ* Ch. 2 Vs. 255 occurs 3 times only with this and no other Attribute

6. Opposite word

- | | |
|---------------------------|---------------|
| 6.1 Walk | Ch. 2 Vs. 20 |
| 6.2 Travel, move | Ch. 16 Vs. 80 |
| 6.3 Break | Ch. 18 Vs. 77 |
| 6.4 Reaped (not existing) | |
| 6.5 Crooked | Ch. 18 Vs. 2 |

7. Summary and conclusion

The derivatives of the alphabets *ق ر م* convey the sense of something which subsists as opposed to non existence, established as opposed to broken, straight as opposed to crooked, rising dynamically as opposed to static one having a position, Allah Taala as *الْقَيُّوم* is one Who is self subsisting. Ever Existing, Established over everything, Setting right, Conducting, Maintaining an Assigning the proper position to everything, everywhere every moment who will resurrect all communities on the day of resurrection. He is Eternally Existing.

AI-WAJID الْوَاجِدُ

(One Who finds)

1. Root alphabets و ج د
2. Associated noun وَجُود
3. Mentioned only in the Hadees
4. Verses of the Quran explaining the associated words

4.1 Find

... Whenever Zakariyya entered the sanctuary to (see) her (Maryam) he found وَجَدَ provision (food) with her ...
Ch. 3 Vs. 37

4.2 Allah finds (in the sense of knowing)

We (Allah) certainly found وَجَدْنَاهُ him (Iyub) patient.
Ch. 38 Vs. 44

Did He (Allah) not find يَجِدُكَ you (Muhammed PBH) an orphan then give you shelter and find you وَجَدَكَ wandering then guide you and find وَجَدَكَ poor and made you free of want? Ch. 93 Vs. 6-8

5. Summary and conclusion

Allah Taala as الْوَاجِدُ is Capable of finding anything anywhere and at any moment as He is الْعَلِيمُ too, The One Who knows. This capacity to find something is due to previous knowledge which is different from discovering because discovery is preceded by ignorance. It is wrong to use the word discover for Allah because He knows everything, everywhere each moment, due to which He finds. So Allah is One Who finds.

AI-WAHID الْوَاحِدُ

[The One, The Only (God)]

1. Root alphabets و ح د
2. Associated noun وَحْدَانِيَّة
3. It occurs 22 times in the Quran
4. Quranic verses explaining the associated words

4.1 One

And your God is One وَاحِدٌ God, there is no god except Him, the Beneficent, the Merciful. Ch. 2 Vs. 163

4.2 One and the same

... our God and your God is One وَاحِدٌ ... Ch. 29 Vs. 46

4.3 Whole consisting of many units

Human beings were a single وَاحِدَةٌ community ...
Ch. 2 Vs. 213

4.4 One benefiting many at the same time

And in the earth there are neighbouring tracts, and gardens of grapes and fields sown with corn and date palms, having one root and (others) having distinct roots, watered with one وَاحِدٍ water. And We have made some to excel others in fruit. In that there are certainly signs for a people who understand. Ch. 13 Vs. 4

5. Associated with other Attributes

5.1 اِدْيَئَةٌ Ch. 2 Vs. 163

5.2 الْقَهَاتُ Ch. 12 Vs. 39

6. Opposite words

6.1 Many

This day do not pray for a single وَاحِدًا destruction but pray for many كَثِيرًا destructions. Ch. 25 Vs. 14

6.2 Different

O my (Yousuf) two companions of the prison! are different
 بِمَنْزِلَتَيْنِ masters better or Allah, the One الْوَاحِدُ the
 Omnipotent? Ch. 12 Vs. 39

6.3 Disagree

And mankind were but a single وَاحِدَةً community, then they
 disagreed يَخْتَلِفُونَ ... Ch. 10 Vs. 19

7. Summary and conclusion

الْوَاحِدُ would mean One and not many, same and not different,
 whole consisting of numerous units not in disagreement and benefiting
 others. Allah as الْوَاحِدُ is One, the Only God, the Indivisible
 Whole possessing all the Attributes at one and the same time,
 benefiting all others, with no internal disagreement among all His
 Attributes which function with perfect coordination and this state of
 affairs is always the same with everything, everywhere in His
 creation.

... Then you will never find a change in the procedure سُنَّتْ of
 Allah and you will never find, an alteration in the procedure
 سُنَّتْ of Allah. Ch. 35 Vs. 43

Al-AHAD الْأَحَدُ (The Unique)

1. Root alphabets أَحَد
2. Associated noun أَحَدِيَّة
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 No one else

Does he (man) think that no one (else أَحَدٌ) sees him?
 Ch. 90 Vs. 7

4.2 Anyone

... I will punish him with a punishment with which I will not
 punish anyone أَحَدًا in the worlds. Ch. 5 Vs. 115

4.3 One of the two

And recite to them the true story of the two sons of Adam, when
 they both offered an offering, but it was accepted from one
 أَحَدٍ of them and was not accepted from the other ...
 Ch. 5 Vs. 27

4.4 The Unique

Say, 'Allah is one. أَحَدٌ (Unique in the sense that) Allah is He
 on Whom all depend. He does not beget and He is not begotten.
 And there is no one (else أَحَدٌ) equal to Him.'
 Ch. 112 Vs. 1-4

5. Summary and conclusion

Allah Taala as الْأَحَدُ is One, He is unique, no one else is like
 Him, anything other than Him is His creation dependent upon Him.

AS-SAMAD الصَّمَدُ

(One on Whom all depend)

1. Root alphabets > ص م >
2. It occurs once in the Quran
3. Quranic verses explaining the Attribute

3.1 Say Allah is One

3.2 Allah is He on Whom all depend

3.3 He does not beget and He is not begotten

3.4 And there is no one equal to Him Ch. 112

In this Sura verses Nos 3 and 4 appear to explain the Attribute as follows:

Vs. 3 Parents love their children probably because they are their part, in this intense state of love which they do not have for anyone else, they cannot be considered independent because they are not free from the natural need or urge to love their children. When one is born to someone, his birth depends on his parents, therefore the one born cannot be considered as independent. Allah Taala neither gives birth to someone nor was He born to someone, He is therefore Independent.

Vs. 4 There is no one like, comparable or equal to Allah Taala in anything, i.e., everything is less than Him in everything. Keeping in view the insignificance of everything in His creation compared to the infinite magnitude of His Attributes like Ar Razzak, Al Azeem, Al Kabeer, Al Khader, Al Wahab, Ar Rabb, etc., everything in the creation should be dependent on Him for all its needs because of the natural law that flow is always from a higher level to lower level.

4. Summary and conclusion

In view of this الصَّمَدُ could mean One Who is independent of everything but on Whom everything depends for all its needs. الصَّمَدُ conveys the sense of One Who is Independent therefore الصَّمَدُ would specifically mean, One on Whom everything depends for its birth, survival, death, etc. This Attribute is not used for anyone other than Allah.

AI-QADIR AI-MUQTADIR AI-QADEER

(One Who is capable) (The Holder of power) (The Possessor of power)

الْقَادِرُ الْمُقْتَدِرُ الْقَادِرُ

1. Root alphabets ق د د
2. Associated nouns قَدْرٌ قَدِيرٌ
3. They occur in the Quran as follows
45 times الْقَادِرُ 7 times الْمُقْتَدِرُ 3 times
4. Quranic verses explaining the associated words

4.1 Precise measure (amount, size)

Allah measures out يُقَدِّرُ the night and the day ...

Ch. 73 Vs. 20

The lengths of the day and night are so precisely measured out that the times of sunrise and sunset on any day of a year are the same every year.

He governs the affair from the sky to the earth, then it will ascend to Him in a day, the measure مِقْدَارٌ of which is a thousand years of that which you count. Ch. 32 Vs. 5

4.2 Capacity, power

There is no sin on you if you divorce women while you have not yet touched them or settled for them a settlement (dowry), but provide for them, (this is incumbent) on the rich in accordance with his power (capacity قُدْرَةٌ) and on the straitened in accordance with his power, (capacity قُدْرَةٌ) a provision recognised (to be good) a duty incumbent on the doers of good.

Ch. 2 Vs. 236

Allah sets forth a similitude: a slave under someone's control, having no power لَا يَقْدِرُ on anything ... Ch. 16 Vs. 75

4.3 Programme, destiny

(It is) certainly Allah Who splits the grain and the datestone (seed). He brings out the living from the dead and He brings out the dead from the living. That is Allah, then how are you turned away (from the truth)? Splitter of the day break, and He has made the night for rest and the sun and the moon for keeping an

account (of time). That is the programme **تَقْدِير** of the Mighty, the Knowing. Ch. 6 Vs. 96-97

And a sign to them is the dead earth, We give life to it and bring out from it grain so they eat of it. And We have made therein gardens of date palms and grapes and We have caused the springs to gush forth therein, that they may eat of its fruit, and their hands did not make it. Will they not then be grateful? Glory be to Him Who created pairs of everything, of that which the earth grows and of themselves and of that which they do not know. And a sign for them is the night, We cause the day to slip off from it, when (again) they are in darkness. And the sun moves on for the time (and) in the space (appointed for) it, That is the programme **تَقْدِير** of the Mighty, the Knowing.

Ch. 36 Vs. 33-38

And the moon, We have programmed **كَتَرْنَاهُ** for it stages (in space and time) till it returns like an old dry palm branch.

Ch. 36 Vs. 39

Say, 'What! do you not believe in Him Who created the earth in two periods, and do you set up equals with Him? That is the Fosterer of the worlds.' And He made in it mountains (through the deposition of material) from the surface of it, and blessed therein, and He destined **كَتَر** in it its food in four periods, balanced (according to the requirement) of the seekers. Moreover, He set the balance towards the sky which was smoke. So He said to it and to the earth, 'Come willingly or unwillingly.' They both said, 'We come willingly,' so He ordained them (to get organised into) seven skies (higher levels), in two periods, and communicated in each sky its affair. And We adorned the sky of the world with lamps (stars) and (provided) protection. That is the programme **تَقْدِير** of the Mighty, the Knowing.

Ch. 41 Vs. 9-12

And Allah knows that which every female bears and that which the wombs absorb and that which they grow; and with Him, everything is according to a programme **مُقَدَّر**

Ch. 13 Vs. 8

Did We not create you from a fluid (which is) weakened after vigour? Then We made it to stay in a place till (the fulfillment of) the known programme **تَقْدِير** thus We programmed **مُقَدَّرْنَا** for We are Excellent Programmers **الْمُقَدِّرُونَ**. Ch. 77 Vs. 20-23

He created him (man) from a sperm, then programmed

فَقَدَرَهُ him (to follow a certain path) then He eased that path for him. Ch. 80 Vs. 19-20

We have destined **كَتَرْنَا** death among you ... Ch. 56 Vs. 60

We have certainly created everything with a programme Ch. 54 Vs. 49

... Allah has indeed made a programme **قَدَرًا** for everything. Ch. 65 Vs. 3

... And He created everything then programmed for it a programme **فَقَدَرَهُ تَقْدِيرًا** Ch. 25 Vs. 2

This programme for everything in the universe is probably written down in the guarded tablet **لَوْحٍ مَحْفُوظٍ** Ch. 85 Vs. 22 and sent down annually for implementation during **لَيْلَةُ الْقَدَرِ** as indicated in Ch. 97.

We certainly sent it down during the night of Al Qadr. And what will make you realize what the night of Al Qadr is? The night of Al Qadr is better than a thousand months. The angles and the spirit come down during this night by the permission of their Fosterer with (a programme for) every affair. Peace it is till the appearance of dawn. Ch. 97

5. Opposite word

5.1 Straiten as opposed to enlarge

Allah enlarges **يَنْبِطُ** the provision for whom He wills and straitens **يَقْدِرُ** (measured) ... Ch. 13 Vs. 26

6. Associated with other words

Glorify the name of your Fosterer, the Most High Who created then set the equilibrium, **فَسَوَّى** and Who programmed **تَقَدَّرَ** then guided **فَهَدَى** (to the programme). Ch. 87 Vs. 1-3

7. Summary and conclusion

Allah's is the kingdom of the skies and the earth and that which is in them and He has power **تَدِيرُ** over everything. Ch. 5 Vs. 120

Do they not consider that Allah Who created the skies and the earth is able **قَادِرٌ** to create their like? Ch. 17 Vs. 99

... and Allah is the Holder of power **مُقَدِّرًا** over everything.

Ch. 18 Vs. 45

And they have not estimated Allah with the estimation **قَدَّرِمَ** due to Him. And the earth will be totally in His grip on the day of resurrection, with the skies rolled up in His right hand. Glorified is

He and high (above) that which they associate as partners (with Him). Ch. 39 Vs. 67

Allah Taala as الْقَدِير is the Possessor of power, as الْمُقْتَدِر He exhibits this power and as الْمُنَادِر He holds power over everything. In view of the three important meanings indicated by the derivatives of ق د ر 1. Measure, 2. Capability and 3. Programming or allotting a destiny, Allah Taala precisely programmes everything for the purpose for which He has created it and strictly guides it to follow its prescribed programme with no liberty given to anything to deviate from the programme or destiny prescribed by Him.

ق د ر The power and capability associated with the derivatives of is the power and capability of measuring out, programming or prescribing destinies. Laws of nature framed by Allah Taala can be considered as the Taqdir destiny or the programme to be followed by everything in His creation. These laws of nature cannot be violated by any one, but Allah Taala Himself can go against them, if He wills to as He does when He makes His prophets perform miracles like changing a wooden staff to a live snake or converting a form of a bird moulded in clay, to a live bird. These miracles performed against the laws of nature by Moses (PBH) and Jesus (PBH) were not only proofs of their being prophets and messengers of Allah but also an exhibition of the power of Allah and a challenge to humanity in general that no one else can perform miracles going against the laws of nature, without Allah's permission.

These laws of nature, destiny or programme of everything in the creation of Allah appears to be recorded in لوح محفوظ guarded tablet. Ch. 85 Vs. 22 or the source book أُمُّ الْكِتَاب This book appears to contain the time and place of every event that is to take place in the universe, everywhere, each moment involving everything ... And every affair has a (set) time/place of happening. Ch. 54 Vs. 3

Allah abolishes what He wills and keeps established (what He wills) and with Him is the original prescription (book). Ch. 13 Vs. 39

The above verse indicates that destiny is not the final word, if Allah wills He can abolish what He Himself has destined, He can even advance or postpone the time of an event appointed by Him as explained below.

AI-MUQADDIM الْمُقَدِّم

[One Who advances (prepones as opposed to postpone)]

1. Root alphabets ق د م
2. Associated nouns قدم قديم قدما
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Turn to (advance towards)

And We will turn to (advance towards) قَدِمْنَا the work which they did, then We will make it as scattered dust.

Ch. 25 Vs. 23

4.2 In advance (before hand)

He will say, 'Do not dispute in My presence, and I had indeed (informed you about) the threatening in advance قَدَّمْتُ'

Ch. 50 Vs. 28

4.3 Send before (in advance)

And they will never desire for it (death) because of that which their hands have sent before قَدَّمَتْ ... Ch. 2 Vs. 95

4.4 Precede (speak or decide before)

O'you who believe! do not precede لَا تَقْدِمُوا Allah and his messenger and fear Allah ... Ch. 49 Vs. 1

4.5 Lead (be in front of or before others)

He (firawn) will lead يَقْدِمُ his people on the day of resurrection so as to present them to the fire. Ch. 11 Vs. 98

4.6 Old (Existing before, earlier)

They said, 'By Allah, you (Yaqoob) are certainly in your old error' Ch. 12 Vs. 95

4.7 Feet (with which we advance)

The criminals will be recognised by their marks, so they will be caught by their forelocks and feet. الْأَقْوَامُ Ch. 55 Vs. 41

5. Opposite words

5.1 Postpone, shift to later period

And for every community there is a (fixed) term, so when (the end of) their term comes they will neither be able to postpone *يَسْتَأْخِرُونَ* nor advance it. Ch. 7 Vs. 34

5.2 Not prefer, to keep behind, do later

Every soul will know what it had advanced (preferred) and what it had kept behind (not preferred *أَخَّرَتْ*) Ch. 82 Vs. 5

5.3 Future, which comes later

And We indeed know those of you who have (lived and) gone before (you) and We indeed know those who are (yet) to come *الْمُسْتَأْخِرِينَ*. Ch. 15 Vs. 24

5.4 Left behind

We certainly give life to the dead and record the (deeds) which they send before (in advance) and their foot prints *أَثَارَهُمْ* (work which they leave behind) ... Ch. 36 Vs. 12

6. Summary and conclusion

The derivatives of *ق د م* convey the sense of preferring to do something before an appointed time as opposed to doing something after the appointed time, i.e., postponing.

Allah abolishes what He wills and keeps established (What He wills) and Wish Him is the original prescription (book). Ch. 13 Vs. 39

in which the destiny or programme of everything in His creation, is probably written down as to what will happen when;

And every affair has a (set) time and place of happening.

Ch. 54 Vs. 3

but if Allah wills He can bring into existence an event before its appointed time, appointed by Allah Himself or after it, i.e., postpone it. He is not bound to follow to destiny or programme written down by Himself as He is independent of everything, but we cannot go against it, *الْمُقَدَّمُ* appearing to be associated with time would therefore mean One Who is capable of advancing the time of an event, i.e., bringing it into existence before its destined time, preponing (this word is not given in dictionaries but it is used in conversation and in newspapers).

Al-MUAKHIR

(One Who postpones)

الْمُؤَخِّرُ

Al-AAKHIR

(The Last)

الْآخِرُ

1. Root alphabets *ا خ ر*

2. Associated noun *أَخِيرَتْ*

3. Al Muakhir is mentioned only in the Hadees

Al Aakir appears only once in the Quran Ch. 57 Vs. 3

4. Quranic verses explaining the associated words

4.1 Postpone

... and said, 'Our Fosterer! why did you prescribe fighting on us, why did you not postpone *أَخَّرْتَنَا* it for us till a nearby term ...' Ch. 4 Vs. 77

4.2 Give time

He (Iblis) said, 'Do you see the (person, Adam) whom you have honoured above me? If you give me time *أَخَّرْتَنِي* till the day of resurrection, I will definitely bring his descendants under my control (all) but a few.' Ch. 17 Vs. 62

4.3 Delay, opposite: hasten

And remember Allah during the numbered days, then whoever hastens *تَعْجَلْ* on in two days there is no sin on him and whoever delays *تَأَخَّرْ* there is no sin on him ... Ch. 2 Vs. 203

4.4 Remain behind as opposed to advance

to him among you who wills to advance *يَقْدِمُهُ* or remain behind *يَتَأَخَّرْ*. Ch. 74 Vs. 37

4.5 Postpone as opposed to advance

No community can advance (*تَسْبِقُ* the time of) its term (for destruction) nor can it postpone (*يَسْتَأْخِرُونَ* it). Ch. 15 Vs. 5

4.6 Future as opposed to past

And surely the latter period (future *الْآخِرَةُ*) will be better for you than the former (past *الْأُولَى*). Ch. 93 Vs. 4

4.7 Hereafter as opposed to this world

Those are the persons, who purchase the life of this world
 دُنْيَا at the cost of the (life) of the hereafter الْآخِرَةِ ...
 Ch. 2 Vs. 86

4.8 Second time

From the (earth) We created you and into it We will return you
 and from it We will bring you out a second time آخِرَى
 Ch. 20 Vs. 55

4.9 Not prefer as opposed to prefer

(every) soul will know what it had advanced
 (قَدَّمَ preferred) and what it had kept behind
 (أَمَّرَكَ not preferred). Ch. 82 Vs. 5

4.10 Other

... it (The offering) was accepted from one of them and was not
 accepted from the other الْآخِرَ ... Ch. 5 Vs. 27

4.11 Last

and Manat the third (and) the last الْآخِرَى (idol)
 Ch. 53 Vs. 20

4.12 From behind

... and the messenger was calling you from behind you أَخْرَاكُمْ
 Ch. 3 Vs. 153

5. Summary and conclusion

The derivatives of اَخْر convey the sense of postponing, giving time, delaying, remaining behind, future; hereafter, second time, not preferring other, last and from behind as opposed to advancing, i.e., preponing, hastening, past, this world, first and preference. Allah Taala as الْمُخَّر is One Who postpones, delays, does not prefer if He wills to as opposed to one who prepones, hastens, prefers. This postponing, delaying and not preferring again appear to refer to the timings of events written down as destiny, discussed under the previous heading.

As الْآخِرُ He is the Other than His creation and the Last, everything will perish except Him. Ch. 55 Vs. 26-27

AI-AWAAL الْأَوَّل (The First)

1. Root alphabets اَوَّل
2. Associated noun اَوَّل
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 First time

... Then they will say, 'Who will return us (to life)?' Say, 'He
 Who initiated your creation the first time اَوَّل ...'
 Ch. 17 Vs. 51

4.2 First

... as We began the first اَوَّل creation We will get it
 reproduced ... Ch. 21 Vs. 104

5. Verse of the Quran with a word of opposite meaning

5.1 Last

... that it may be a feast for us the first of us اَوَّلِينَا and the last
 of us الْآخِرِينَ ... Ch. 5 Vs. 114

6. Summary and conclusion

He is the First and the Last ... Ch. 57 Vs. 3

الْأَوَّل means the First compared to something else, in this case the creation. There was no one or nothing else existing before Allah Taala, when He brought the creation into existence it was something next to Him and other than Him because
 He does not beget and He is not begotten ... Ch. 112 Vs. 3.

There is only One Creator and rest is His creation, compared to His creation He is not only the First but also the Last. He existed before the creation as the First, He exists during the life of His creation and will exist after the destruction of His creation by Him alone, as the Last.

... Everything will perish except His Person ... Ch. 28 Vs. 88

Allah, there is no god except Him, the Living, the Eternally Existing ... Ch. 2 Vs. 255

He has no beginning and no end. He was, He is and He will be. The Attributes Al Awwal, Al Qayyum and Al Akhir refer to the time about which there is a popular saying of our prophet (PBH) reported by Hazrat Abu Hurairah (R.A) and collected by both Bukhari and Muslim: Allah Taala says, 'The son of Adam (man) annoys Me by speaking ill about time whereas I am Time, the affair is in My hand and I alternate the night and the day.'

AZ-ZAHIR الظاهر

[The Evident (The Outer Most)]

1. Root alphabets ظ ه ر
2. Associated nouns ظاهر، اظهر، ظهر
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Appear, become evident

Corruption has appeared ظهر in the land and the sea ... Ch. 30 Vs. 41

4.2 Superficial

They know the superficial ظاهراً (things) of the life of this world and they are unaware about the hereafter. Ch. 30 Vs. 7

4.3 Prevail

He it is Who sent His messenger with guidance and the true religion (Islam) that He may make it prevail يُظهِرُهُ over all religions though the polytheists may dislike. Ch. 9 Vs. 33

4.4 Help

... and He does not have among them any helper ظَهِيرٌ. Ch. 34 Vs. 22

4.5 Climb over

Thus they all (communities of Yajooj and Majooj) were not able to climb it يُظْهَرُونَ ... Ch. 18 Vs. 97

4.6 Sea surface

If He wills, He can make the wind stationary so that the (ships) remain motionless on its back (surface of the sea ظَهْرُهُ) ... Ch. 42 Vs. 33

4.7 Behind

And as for him who is given his record (of deeds) behind his back, ظَهْرُهُ ... Ch. 84 Vs. 10

4.8 Backside

... And it is not righteousness that you enter the houses from their backs *ظُهُورِهَا* (while in pilgrims' dress). Ch. 2 Vs. 189

4.9 Mid day (when sun is at the top most position)

And praise is due only for Him (both) in the skies and the earth and (in) the evening and when you are at mid day *تَظَاهَرُونَ* Ch. 30 Vs. 18

4.10 Express

... Or (is your polytheism just an) expression *يُظَاهِرِ* of words (and nothing else)?... Ch. 13 Vs. 33

4.11 Make known, reveal

Knower of the unseen, but He does not reveal *يُظْهِرُ* His unseen to anyone, except to a messenger whom He chooses ... Ch. 72 Vs. 26-27

5. Opposite words

5.1 Internal, hidden

and (Allah has showered) His favours on you excessively (both) externally *ظَاهِرَةً* and internally *بَاطِنَةً*? ... Ch. 31 Vs. 20

5.2 Inside

... Then a wall will be set up between them for which there will be a gate, inside *بَاطِنَةً* of it there will be mercy and on the outer *ظَاهِرَةً* side of it (there will be) punishment.

Ch. 57 Vs. 13

5.3 Hidden, secret

... (you) should not go near indecencies (both) those of them which are open *ظَهَرَ* and those which are secret *بَطْنٌ* ... Ch. 6 Vs. 152

6. Summary and conclusion

الظَّاهِرُ would therefore mean One Who is External to everything, Outer Most, Exposed, Evident and Apparent from His creation. One Who prevails over everything, helps every one, Who is Top Most. One Who makes known to others, Who makes others to express. Summarily He is the Evident (The Outer Most).

Al-BATIN *الْبَاطِنُ*

[The Hidden (The Inner most)]

1. Root alphabets *ب ط ن*
2. Associated noun *بَطْنٌ*
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Interior

And it was He Who had held back their hands from you and your hands from them in the interior *بَطْنِ* of Mecca ... Ch. 48 Vs. 24

4.2 Stomach as bottom

And Allah created every moving creature from water, so among them is one that moves on its stomach *بَطْنِهِ* ... Ch. 24 Vs. 45

4.3 Stomach as inside

he (Younus) would have remained in its (fish's) stomach till the day they are raised. Ch. 37 Vs. 144

4.4 Womb

And Allah brought you out from the wombs *بُطُونٍ* of your mothers ... Ch. 16 Vs. 78

4.5 Intimacy-sharing hidden secrets

O you who believe! do not take into intimacy *بِطَانَةٍ* people other than your own ... Ch. 3 Vs. 118

4.6 Shining from inside

Reclining on spreadings (like bed- sheets, carpets, etc.) the inner linings *بَطَائِنُهَا* of which will be of silk brocade *إِسْتَبْرَقٍ*. Ch. 55 Vs. 54 (receiving and reflecting light)

5. For Verses of the Quran with words of opposite meaning

See section 5 of previous heading : external, outside, manifest opposites being internal, inside and hidden all translations of *بَاطِنٍ*.

6. Summary and conclusion

البَّارِئ is Someone Who is internally hidden, and not visible to others. Inner Most as compared to Outer Most, bringing about changes, developing things inside as in the case of stomach and womb. He knows intimate secrets and makes people keep secrets as opposed to expression. He radiates from the interior His power, giving expression to His creation, through which His existence is evident. He is outside everything as well as inside everything relative to space, as *الْأَخِرُ الْأَوَّلُ* and *الْقَسُّومُ* are related to time. He exists in time inspite of the universe and He exists in space inspite of the universe He is Omnipresent Ch. 2 Vs. 115 – inside as well as outside everything, everywhere and every moment. We do not know His form and substance, we can recognise Him only through His functions i.e., His Attributes.

AI-BARR (The Kind)

الْبَرَّ

1. Root alphabets *ب ر ر*
2. Associated noun *بَرٍّ*
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Righteousness

And do not make Allah, because of your oaths, a hindrance in your righteousness *تَبَرُّوا* and guarding (against evil) and effecting reconciliation between human beings and Allah is Hearing, Knowing. Ch. 2 Vs. 224

4.2 Virtuous

(It is) in pages honoured, elevated clean in the hands of writers, honoured, virtuous *بَرِّية*. Ch. 80 Vs. 13-16

4.3 Kindness

Allah does not forbid you, with regard to those who do not fight with you on account of (your) religion nor drive you out of your houses, (from) being kind *تَبَرُّوهُمْ* to them and dealing justly with them, Allah certainly loves those who are just.

Ch. 60 Vs. 8

4.4 Benign

He is certainly the Benign, (obliging) *الْكَبِيرُ* the Merciful. Ch. 52 Vs. 28

5. Attributes and words associated with *الْكَبِيرُ* in above verses

5.1 Merciful

5.2 Guarding against evil

5.3 Reconciliation

5.4 Honour

5.5 Elevation

5.6 Clean

5.7 Justice

5.8 Friend/guardian

5.9 Compassion

5.10 Purity

6. Opposite words

6.1 Infidels

We have prepared for the infidels, **لِلْكَافِرِينَ** chains and yokes and a blazing fire. And the righteous **الْأَبْرَارُ** will certainly drink from a cup, the admixture of which will be kafur.

Ch. 76 Vs. 4-5

6.2 Sin, transgression and disobedience

O you who believe! when you hold secret talks, then do not hold (these) secret talks for sin **النِّم**, and transgression **الْعُدُونَ** and disobedience **مَعْصِيَتِ** to the messenger, but hold secret talks for righteousness **بِالْبِرِّ** and guarding (against evil) ...

Ch. 58 Vs. 9

6.3 Transgression

The righteous **الْأَبْرَارُ** will certainly be in bliss and the transgressors **الْفَجَّارُ** will be certainly be in hell.

Ch. 82 Vs. 13-14

6.4 Compelling, disobedient

... And We gave him (Yahya) wisdom (in) childhood (itself), and compassion from Us and purity, and he was one who guarded (against evil) and dutiful **بِرًّا** to his parents and he was not compelling **جَبَّارًا** (rebellious), disobedient **عَصِيًّا**. Ch. 19 Vs. 12-14

6.5 Wretched compelling

And [He has made me (Isa)] dutiful **بِرًّا** to my mother and has not made me compelling **جَبَّارًا** wretched **ثَقِيًّا**

Ch. 19 Vs. 32

7. Summary and conclusion

The words associated with the alphabets **بسم** convey the sense of righteousness, virtue, kindness, benignity. Words used in an opposite sense are infidelity, sin, transgression going beyond permissible limits, disobedience, compelling, wretchedness, etc. In view of this **الْبَرُّ** would be One Who exhibits fidelity and response, One Who is Worthy, Virtuous, Kind, Benign, etc., **الْبَرُّ** can be translated as The Kind.

At-TAWWAB التَّوَّابُ

(The Acceptor of repentance)

1. Root alphabets ت و ب
2. Associated noun تَوْنَةٌ
3. It occurs 11 times in the Quran

4. General information

تَوْنَةٌ is translated as repentance, i.e., to experience such sorrow for sin as produces amendment of life.

5. Quranic verses explaining repentance

5.1

And I am certainly Protectively Forgiving for him who repents تاب and believes and does righteous work (and is) then guided. Ch. 20 Vs. 82

5.2

The hypocrites will certainly be in the lowest depth of fire and you will not find for them any helper; except those who repent تاب and amend and hold fast to Allah and make their religion exclusively for Allah ... Ch. 4 Vs. 145-146

5.3

The punishment will be doubled for him on the day of resurrection and he will stay therein disgraced, except he who repented تاب and believed and did righteous work, then for them Allah will change their evil deeds to good deeds, and Allah is Protectively Forgiving, Merciful. And he who repents تاب and does righteous work, then he is certainly the one who turns to تاب Allah in true repentance متاباً. Ch. 25 Vs. 69-71

The sequence of events after committing a sin for its forgiveness are: 1. Repentance 2. Belief 3. Righteous work and 4. Guidance on the straight path. In another sequence it is 1. Repentance 2. Amendment 3. Holding fast to Allah 4. Making

religion exclusively for Him (i.e., obeying only His orders and implementing the Quran as Prophet Muhammed PRH taught us to do).

Repentance is thus a practical phenomena and not just a feeling or emotion of sorrow for a wrong act. For such people whose repentance is accepted by Allah Taala, their evil deeds are changed to good deeds. Let us study more verses of the Quran on this subject.

5.4 Acceptance of repentance

Acceptance of repentance تَوْبَةً by Allah, is only for those who do evil in ignorance then repent يَتُوبُونَ soon, so those are the persons from whom Allah accepts repentance يَتُوبُ and Allah is, Knowing, Wise. And acceptance of repentance is not for those who are, involved in evil deeds until when death comes to one of them (and then) he says, 'Now I repent,' nor for those who die while they are infidels, those are the persons for whom We have prepared a painful punishment. Ch. 4 Vs. 17-18

5.5

Do they not know that Allah accepts repentance from His servants and accepts alms and that Allah is the Acceptor of repentance, التَّوَّابُ the Merciful. Ch. 9 Vs. 104

5.6 Acceptance of repentance in this world only

Then Adam received (some) words from his Fosterer, because He turned مَكَاب towards him (mercifully in the life of this world), He is certainly the acceptor of repentance, التَّوَّابُ the Merciful. Ch. 2 Vs. 37

(Nuh said), 'And, O my people! ask protective forgiveness from your Fosterer, then turn to Him تَوْبُوا (in repentance). He will send (down from) the sky abundant rain on you and add strength to your strength, and do not turn back to be criminals. Ch. 11 Vs. 52

Attributes associated with

- | | |
|-------------------------|---------------|
| 6.1 Fully of pity | Ch. 9 Vs. 117 |
| 6.2 Merciful and loving | Ch. 11 Vs. 90 |
| 6.3 Wise | Ch. 24 Vs. 10 |

Opposite word

- 7.1 Punishment عَذَابٌ Ch. 3 Vs. 128

8. Summary and conclusion

Repentance, i.e., the experience of sorrow after a sin should be followed by amendment, Ch. 25 Vs. 69-71, i.e., right belief and righteous work as defined in the Quran and illustrated by our prophet Muhammed (PBH). In such a case Allah accepts repentance by turning towards the sinner mercifully, pardoning and protectively forgiving him. Ch. 4 Vs. 17-18, Ch. 9 Vs. 104

Say, 'O My servants Who have committed excesses against their own souls! do not despair of the mercy of Allah. Allah certainly protectively forgives all the sins, He is certainly Protectively Forgiving, Merciful.' Ch. 39 Vs. 52

التَّوَّابُ can be translated as The Acceptor of repentance.

Al-MUNTAQIM المُنْتَقِمُ (One Who inflicts retribution)

1. Root alphabets ن ق م
2. Associated noun انتقام
3. Mentioned only in Hadees but ذَوَانِقَام appears 4 times in the Quran and always with الحَزِيرُ
4. Quranic verses explaining the associated words

4.1 Hatred

Say, 'O owners of the book! do you hate تَنْقِمُونَ us (for anything) else than that we believe in Allah and that which is sent down to us and that which was sent down before?' ... Ch. 5 Vs. 59

4.2 Avenge

And they did not avenge نَقِمُوا them except (for the fact) that they believed in Allah, the Mighty, the Praised. Ch. 85 Vs. 8

4.3 Retribution

So when they angered Us We inflicted retribution أَنْقَمْنَا on them and drowned them all together. Ch. 43 Vs. 55

And the inhabitants of the jungle were also unjust, so We inflicted retribution خَانَقَمْنَا on them ... Ch. 15 Vs. 78-79

They said, 'We are certainly rejecters of that with which you (warner) are sent.' So We inflicted retribution on them ذَوَانِقَام ... Ch. 43 Vs. 24-25

Those who do not believe in the signs of Allah, for them there is certainly a severe punishment, and Allah is Mighty, The Inflictor of retribution Ch. 3 Vs. 4

5. Summary and conclusion

The word انتقام when applied to human beings conveys the sense of hatred, revenge, vengeance. etc., but when referred to Allah Taala, it means retribution in the form of punishment for the evil done by human beings, it is an exhibition of anger of Allah against people who disobey Him, المُنْتَقِمُ is a Person Who inflicts retribution.

AI-AFUWW الْعَفْوُ

(One Who pardons)

1. Root alphabets ع ف و
2. Associated noun عَفْوٌ
3. It occurs 5 times in the Quran
4. Quranic verses explaining the associated words

4.1 Pardon

And He it is Who accepts repentance from His servants and pardons يُعْفُو the evil deeds ... Ch. 42 Vs. 25

4.2 Pardon for past sins

... Allah has pardoned عَفَا that which was done in the past but whoever returns (to hunting while in the pilgrim's dress), Allah will inflict retribution on him, and Allah is Mighty, Inflictor of retribution. Ch. 5 Vs. 95

4.3 Surplus

... And they ask you what they should spend, say, 'The surplus.' ... أَلَمْ يَقُولُوا ... Ch. 2 Vs. 219

Associated with other words and Attributes

5.1 Guarding against evil

... and that you forgo تَعْفُوا is nearer to guarding (against evil) تَقْوَى ... Ch. 2 Vs. 237

5.2 Reconciliation

And the requital of an evil is an evil similar to it, but one who pardons عَفَا and reconciles, أَصْلَحَ then (the responsibility of) rewarding him is on Allah, ... Ch. 42 Vs. 40

5.3 Forgiveness and mercy

... (Our Fosterer!) and pardon us, وَاعْفُ and protectively forgive us, وَارْحَمْنَا and have mercy on us, ... Ch. 2 Vs. 286

5.4 Overlook

O you who believe! some of your wives and your children are

certainly your enemies, so be cautious of them and if you pardon تَعْفُوا and overlook تَصْفَحُوا and protectively forgive تَخْفِزُوا then Allah (too) is Protectively Forgiving, Merciful. Ch. 64 Vs. 14

5.5 Powerful

If you expose good or bide it, or pardon evil, then Allah (too) is certainly Pardoning, عَفُوٌّ Powerful. Ch. 4 Vs. 149

6. Opposite words

6.1 Punishment

... If We pardon نَعْفُ a group from among you We will punish تَخَذِبُ (the other) group because they were criminals. Ch. 9 Vs. 66

6.2 Perish

Or He can cause them to perish due to that which they earned, but He pardons يَغْفُ much. Ch. 42 Vs. 34

7. Summary and conclusion

The words derived from ع ف و convey the sense of forgiving, pardoning past sins and surplus. They are associated with guarding against evil, reconciliation, protectively forgiving, overlooking, mercy and the Attribute الْعَفْوُ is associated with the Attributes

التَّوْبَةُ and التَّوْبَةُ. The words giving opposite meaning are punishment and perishing which is painful, i.e., bestowing pleasure and life appear to be inherent in عَفْوٌ

The Attribute الْعَفْوُ conveys the sense of one Who pardons (wipes off the evil effects) of past sins compared to التَّوْبَةُ which means One Who not only forgives past sins but also protects from future sins. Pardoning or wiping off of our past sins by Allah Taala, appears to be in response to our repentance followed by تَقْوَى and إِصْلَاحٌ. This pardoning may sometimes be in surplus in the sense that evil is converted to good and then rewarded.

... he who repented then believed and did righteous work, then for them Allah will change their evil deeds to good deeds ...

Ch. 25 Vs. 70

Seeking pardon from Allah involves three Attributes of His 1. التَّوْبَةُ He first pardons the past sins. 2. التَّوْبَةُ He protects from future sins and 3. التَّوْبَةُ He changes evil deeds to good deeds. This is hinted at in the last verse of Ch. 2

Pardon us and protectively forgive us and have mercy on us الْعَفْوُ is thus One Who pardons and wipes off sin.

الرَّؤْفُ Ar-RAOOF

(One full of pity for others)

1. Root alphabets رَاف
2. Associated noun رَأْفَةٌ
3. It occurs 10 times in the Quran
4. Quranic verses explaining the associated words

4.1 Pity, sympathy

The adulteress and the adulterer, flog each of them (with) hundred stripes, and pity رَأْفَةً for them should not withhold you in (implementing) the law of Allah, if you believe in Allah and the period hereafter, and let a party of believers witness their punishment. Ch. 24 Vs. 2

4.2 Consideration

... and Allah will not waste your belief, Allah is certainly full of pity رُؤْفٌ for human beings, Merciful. Ch. 2 Vs. 143

4.3 Mercy

... then He turned to them (mercifully), to them He is certainly full of pity رُؤْفٌ Merciful. Ch. 9 Vs. 117

4.4 Desire for good of others

There has come to you a messenger from among yourselves, grievous to him is your distress, (he is) excessively desirous for your (good) and full of pity رُؤْفٌ and merciful to the believers. Ch. 9 Vs. 128

4.5 Helpful in guiding towards good

He it is Who sends down clear signs on His servants, that He may bring you out from darkness towards light and Allah is certainly full of pity رُؤْفٌ Merciful to you. Ch. 57 Vs. 9

4.6 Beneficence

Did you not consider that Allah has subjected to your service that which is in the earth and the ships sailing in the sea by His command, and He withholds the sky from falling on the earth

(the sky cannot fall down) without His permission? Allah is certainly full of pity رُؤْفٌ and Merciful to mankind. Ch. 22 Vs. 65

4.7 Safety from harm

Then do those who plan evil (things consider themselves) secure that Allah will (not) sink the earth with them, or that the punishment will (not) come to them from directions they do not perceive, or that He will (not) seize them in their going to and fro, when they will not be in (a position to) frustrate (Him), or that He will (not) seize them by causing them to suffer a gradual loss? But your Fosterer (does not do this because He) is certainly full of pity رُؤْفٌ Merciful. Ch. 16 Vs. 45-47

5. Association with one Attribute

5.1 It is associated with رَحِيمٌ 9 times

6. Opposite words

6.1 Hardship

And they (the cattle) carry your heavy (things) to a land which you could not have reached but with hardship شَرِّقٌ to yourselves (this arrangement has been made because) your Fosterer is certainly full of pity رُؤْفٌ Merciful. Ch. 16 Vs. 7

6.2 Ill feeling

And those who came after them say, 'Our Fosterer! Protectively forgive us and our brothers who preceded us in belief and do not let any ill feeling غِلًا be present in our hearts for those believe. Our Fosterer! You are full of pity رُؤْفٌ Merciful. Ch. 59 Vs. 10

7. Summary and conclusion

The derivatives of the root alphabets رَاف convey the sense of pity, sympathy, consideration, mercy, desire for doing good to others, granting benefits and helping in guidance as opposed to hardship, ill feeling, distress and punishment. رَأْفَةٌ therefore means removal of, and safety from, harmful things which hinder growth, due to pity or sympathy and رَحْمَةٌ means mercy and providing of beneficial things. These two Attributes of Allah Taala appear to help the creation in growth and development and safety from loss. Allah's mercy and beneficence appears to be due to His pity for His creation. الرَّؤْفُ would therefore mean One full of pity for the creation.

MALIK UL MULK

(Refer to page 18)

(The Owner, Master and The only King of the Kingdom of the universe)**مَالِكُ الْمُلْكِ****ZUL JALALI WAL IKRAM**

(Refer to page 87 & 88)

(Possessor of glory, honour and bounty)**ذُو الْجَلَالِ وَالْإِكْرَامِ****AI-MUQSIT****(One Who executes justice)****الْمُقْسِطُ**

1. Root alphabets ق س ط
2. Associated noun قِسْطٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Justice

... and if you judge, then judge between them with justice

المُقْسِطِينَ Allah certainly loves those who are just بِالْمُقْسِطِ

Ch. 5 Vs. 42

4.2 Equitable

... effect reconciliation between them (two fighting groups among the believers) with justice and act equitably(أَقْسَطُوا),

Allah certainly loves those who are equitable الْمُقْسِطِينَ

Ch. 49 Vs. 9

4.3 Balance

... and weigh with a balance بِالْقِسْطِ that is straight ...

Ch. 17 Vs. 35

5. Verse of the Quran with a word with opposite meaning

5.1 ... and (the affair will be) decided between them with justice بِالْمِثْقَالِ

يُظْلَمُونَ and they will not be dealt with unjustly

Ch. 10 Vs. 54

6. Summary and conclusion

المُقْسِطُ is One Who executes justice and equitability maintaining balance and Who is not unjust.

الْجَامِعُ

(One Who has the power to bring together)

1. Root alphabets ج م ع
2. Associated noun جَمْعٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Gathering of people

This is the day of decision, We have gathered you جَمَعْنَكُمْ and the ancients. Ch. 77 Vs. 38

4.2 Accumulation of wealth

Who accumulates جَمَعَ wealth ... Ch. 104 Vs. 2

4.3 Total, wholly

... those who are unjust will realize when they see the punishment, that power is wholly جَمِيعًا Allah's ... Ch. 2 Vs. 165

4.4 Bring together

When the sun and the moon will be brought together. جَمَعَ Ch. 75 Vs. 9

4.5 Junction

And when Musa said to his servant, 'I will not give up until I reach the junction مَجْمَعٍ of the two seas ...' Ch. 18 Vs. 60

4.6 Collective decision, unanimity

So when they (Yousuf's brothers) went away with him (Yousuf) and collectively decided that they will put him in a deep well ... Ch. 12 Vs. 15

5. Opposite words

5.1 Divided

And hold together (جَمِيعًا and be united) through the rope of Allah and do not be divided تَفَرَّقُوا Ch. 3 Vs. 103

5.2 Separate

There is no sin on you if you eat together جَمِيعًا or separately اشْتَاتَ ... Ch. 24 Vs. 61

6. Summary and conclusion

The derivatives of the alphabets ج م ع convey the sense of gathering accumulating, bringing together, joining, whole, etc., the opposites of which are divided and separated. It is stated in the Quran:

Our Fosterer! one day You will gather (all) human beings ... جَامِع Ch. 3 Vs. 9

الْجَامِعُ would therefore be One Who has the power to bring together both animate and inanimate things. The universe started from a single whole and was separated into discrete units such as the stars, the planets, the satellites, living beings, etc. Allah Taala who initiated this process and is maintaining it has the power to bring back all these things together to end the show of the present phase of the universe, i.e., Allah Taala has the power to reverse the direction of expansion of the universe and contract it, bringing the whole creation together to merge at a single point.

AI-GHANI**(The Independent)****الْغَنِيُّ****AI-MUGHNI****(One Who makes independent)****الْمُغْنِي**

1. Root alphabets غ ن ي
2. Associated noun غِنًى
3. It occurs 18 times in the Quran
4. Quranic verses explaining the associated words

4.1 Independent

If you are ungrateful, then Allah is certainly Independent
 غِنًى of you ... Ch. 39 Vs. 7

4.2 Unconcerned

On that day for everyone of them there will be enough concern
 to keep him unconcerned يُغْنِيهِ with others. Ch. 80 Vs. 37

4.3 Free from

It will neither be nourishable by them nor will it make them free
 يُغْنِي from hunger. Ch. 88 Vs. 7

4.4 Carefree

My wealth has not made me carefree أَغْنَى from (this).
 Ch. 69 Vs. 28

4.5 Wealth, riches

Whatever Allah made his messenger to take from the people of
 the towns, it is for Allah and for His messenger and for the
 possessor of relationship and the orphans and the needy and the
 wayfarer, so that the (wealth) may not become an item of
 circulation (only) between the rich الْأَغْنِيَاءُ among you ...
 Ch. 59 Vs. 7

4.6 Safe

... Your collections (hoardings) and that in which you considered
 yourselves great have not saved أَغْنَى you (from the punishment).
 Ch. 7 Vs. 48

4.7 Dwell, live

Those who denied Shu'ayb became as though they had not lived
 كَانُوا there in ... Ch. 7 Vs. 92

4.8 Flourish

... Our command comes (down on the vegetation) by night or by
 day and We make it a reaped (field of vegetation) as if it had not
 flourished ذُقْنُ yesterday. Ch. 10 Vs. 24

5. Association with other Attributes

- | | |
|------------------------|---------------|
| 5.1 Clement | Ch. 2 Vs. 263 |
| 5.2 Praiseworthy | Ch. 2 Vs. 267 |
| 5.3 Possessor of mercy | Ch. 6 Vs. 134 |
| 5.4 Honoured | Ch. 27 Vs. 40 |

6. Opposite words**6.1 Poor**

(Did He not ...) find you poor عَائِلًا then make you free of want?
 فَاغْنِي Ch. 93 Vs. 8

6.2 Needy

O mankind! you are the ones who are in need الْمُقْتَرِينَ of Allah,
 while Allah is Independent, the Praised. Ch. 35 Vs. 15

7. Summary and conclusion

الْغَنِيُّ is One Who is Independent, Carefree, Free of want,
 Safe, Rich, Who lives and flourishes, all others are in need of Him,
 dependent on Him and poor compared to Him. We had seen earlier
 that الْمُصْتَمَدُ is One on Whom all depend and here we see that the
 Attribute الْغَنِيُّ conveys the sense of One Who is Independent of all.

... Allah is Independent of the worlds. Ch. 3 Vs. 97

الْمُغْنِي would mean One Who makes people independent of others
 except Him.

Al-Ma'ney المانع

(One Who is capable of forbidding)

1. Root alphabets م ن ع
2. Associated noun ممانعت
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Prevent

And who is more unjust than one who prevents (people from) the mosques of Allah ... Ch. 2 Vs. 114 مَنَعَ

4.2 Withhold

... the measure (of provision) will be withheld from us ... Ch. 12 Vs. 63 مَنَعَ

4.3 Niggardly

and when good (even) touches him (he) is niggardly مَنِّعًا Ch. 70 Vs. 21

4.4 Defend

... they expected that their fortresses would defend them against Allah ... Ch. 59 Vs. 2 مَانِعَتِهِمْ

4.5 Forbid

Forbidder مَنِّعٍ of good ... Ch. 50 Vs. 25

5. Summary and conclusion

المانع is one Who is capable of preventing, withholding and forbidding His creation from doing anything against His will.

Az-Zarr الضار

(One Who is capable of harming)

1. Root alphabets ض ر ر
2. Associated noun ضَرَرٌ
3. Mentioned only in Hadees
4. Quranic verse explaining an associated word

4.1 Harm

... And you cannot harm Him تَضُرُّونَهُ in anything. Ch. 11 Vs. 57

5. Verses of the Quran with words of opposite meaning

5.1 Happiness, favour

And if we make him (man) taste happiness نَحْمَأُ after the harm ضَرَأَ that afflicted him, he definitely says ... Ch. 11 Vs. 10

5.2 Mercy, beneficence

And when We make mankind to taste mercy رَحْمَةً after the harm ضَرَأَ that had afflicted them ... Ch. 10 Vs. 21

5.3 Benefit

And do not pray to (something) besides Allah, which neither benefits you يَنْفَعُكَ nor harms you يَضُرُّكَ ... Ch. 10 Vs. 106

5.4 Right

Say, 'I certainly do not control for you anything, wrong or right.' Ch. 72 Vs. 21

6. Summary and conclusion

الضار would therefore mean One Who is capable of harming anyone whenever or wherever He pleases, this harm being opposite to happiness, mercy, right and benefit, would amount to sorrow and loss. Sometimes in opposites, means are compared with ends as in Ch. 72 Vs. 21.

means *ضَرَرٌ* with end *رَشَدٌ*
And if Allah afflicts you with harm بِضَرٍّ then there is none who can remove it but He ... Ch. 10 Vs. 107

An-NAAFEY النَّافِعُ

(One Who is capable of benefiting)

1. Root alphabets ن ف ع
2. Associated noun نَفْعٌ
3. Mentioned only in Hadees
4. Quranic verses explaining associated word

4.1 Benefit, profit

... and in the ships that sail in the sea with that which profits
يَنْفَعُ human being ... there are certainly signs ...

Ch. 2 Vs. 164

5. Verse of the Quran with a word of opposite meaning

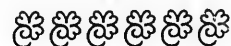
5.1 Harm

Say, 'Shall we pray to (something), besides Allah, that neither profits us *يَنْفَعُنَا* nor harms us ... *يَضُرُّنَا*.' Ch. 6 Vs. 71

6. Summary and conclusion

النَّافِعُ is One Who is capable of benefiting anyone whenever and wherever He wills.

Say, 'I have no power to benefit *نَفْعًا* or harm *ضَرَرًا* myself.
 (I have nothing) except that which Allah wills ...' Ch. 7 Vs. 188



An-NoOR النُّورُ

(The Light)

1. Root alphabets ن و ر
2. Associated noun نُورٌ
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 External light from fire ضياءٌ

Their likeness is as the likeness of one who kindled a fire, *نَارًا* so when it enlightened *أَضَاءَتْ* that which was around him, Allah took away their light *نور* and left them in darkness (so that) they do not see. Ch. 2 Vs. 17

When *نور* is removed from *ضياءٌ* only heat *نار* is left with darkness *ظلمت* which is opposite of *نور*

... they (false deities) bring them out from the light *نور* into the darkness, *ظلمت* they are the inhabitants of the fire, *النار* in it they will stay. Ch. 2 Vs. 257

We said, 'O fire *يَنَارُ*! be cool *بُرْدًا* and (a source of) peace for Ibrahim.' Ch. 21 Vs. 69

The opposite of fire is coolness.

4.2 Pure external light نور

He it is Who made the sun self luminous *ضياءً* and the moon radiant *نورًا* (reflecting the sun light) Ch. 10 Vs. 5

ضياءٌ is light and heat from the sun whereas moonlight is only light *نور* minus the heat *نار* from the sun, reflected towards the earth.

Praise is due only for Allah, Who created the skies and the earth and made the darkness *ظلمت* and the light *نور*

Ch. 6 Vs. 1

4.3 Internal light, the Quran

O mankind! proof from your Fosterer has come to you and We have sent down to you a clear light *نورًا* (the Quran).

Ch. 4 Vs. 175

O prophet PBH! We have certainly sent you as a witness and a conveyer of good news and a warner, and an inviter towards Allah by His permission, and a lamp giving light سِرَاجًا مُنِيرًا .

Ch. 33 Vs. 45-46

The Quran is stated to be light نور . Scientifically it has been established that light exerts pressure. In Vs. 21 of Ch. 59 of the Quran it is stated:

Had We sent down this Quran on a mountain you would have seen it fallen down splitting asunder due to the fear of Allah!

It is reported that when portions of the Quran were sent down to the messenger of Allah (PBH) while on the camel back, the camel used to sit down due to (excess) load, the messenger of Allah (PBH) himself used to weigh more as experienced by Hazrath Zaid bin Sabit (R.A) and perspire heavily. (Seerat un Nabi by Sulaiman Nadvi 1928 Vol 3 PP 302-303). This was due to the weight of the نور , i.e., the Quran.

... Allah guides يَهْدِي to His light نور whom He wills ...

Ch. 24 Vs. 35

One Who is not guided by this internal light (نور) the Quran) is in internal darkness wandering in error.

A party has He guided while (another) party, error is due on them (because) they have taken the devils as their friends besides Allah and they think that they are (rightly) guided. Ch. 7 Vs. 30

4.4 Allah is the Light of the skies and the earth

Allah is the light نور of the skies and the earth. The likeness of His light نور is like an enclosure with one opening in which there is a lamp, the lamp is in a glass, the glass is as if it were a brilliant shining planet, (the lamp) is lit from a blessed olive tree, neither eastern nor western, whose oil is almost inflammable although fire كَانَتْ has not (even) touched it, light upon light نُورٌ عَلَى نُورٍ, Allah guides to His light نور whom He wills and Allah sets forth similitudes for mankind and Allah is the Knower of everything. Ch. 24 Vs. 35

... and he for whom Allah does not assign light, نور for him then, there is no light نور Ch. 24 Vs. 40

And (on the day resurrection) the earth will shine اشْرَقَتْ with the light نور of its Fosterer ... Ch. 39 Vs. 69

5. Summary and conclusion

External noor is our ordinary light which enables us to see the material

universe and the opposite of this noor is darkness in which we cannot see. Noor thus appears to be a source of guidance, we can very easily move in light but cannot do so in darkness, wherein we are liable even to harm ourselves. The Quran too is Noor a source of guidance communicated through Prophet Muhammed (PBH) who is called اِسْرَاجًا مُنِيرًا , i.e., a lamp giving light, obviously for the guidance of humanity. The only source of these two types of lights external and internal is Allah Taala. On the day of resurrection the earth will shine with the Noor of Allah Taala. In this world it is probably due to the material universe and the external Noor that we are not able to see the internal Noor which might be perceivable on the day of resurrection. Seeing the internal Noor here in this world is ruled out Ch. 6 Vs. 103, but we can probably experience it by following the instructions given in the Quran in the manner Prophet Muhammed (PBH) taught us to do. Leading a pious life makes the faces of some people radiant. Is this the internal radiance the Noor of the Quran leaking out from the faces. This Noor of the Quran is the source of guidance to the straight path صِرَاطَ الْمُسْتَقِيمِ which is again not a material path, but a way of life leading to paradise. The external light provides benefits only in this world whereas the internal light benefits both here and hereafter. One of the Attributes of Allah Taala is An Noor, The light. The Quran is His light sent down for the guidance of humanity and Prophet Muhammed (PBH) is the lamp which radiated this light. Those who are made to benefit through this radiance are the most fortunate.

AL-HADI الْهَادِي (The Guide)

1. Root alphabets هدى
2. Associated noun هُدى
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Path finding

When he (Musa) saw a fire and said to his family, '(You all) wait, I perceive a fire, perhaps I may come to you with a burning brand from it or find guidance هُدى at the fire.'

Ch. 20 Vs. 10

4.2 Guidance to the right path

And he who had believed said, 'O my people! follow me I will guide أَهْدِيكُمْ you to the right way.' Ch. 40 Vs. 38

4.3 Guidance to the wrong path by the Devil

It is written down about him (the Devil): whoever turns to him for friendship, he will certainly mislead him يَضِلُّهُ and he will guide him يَهْدِيهِ to the punishment of the blazing fire.

Ch. 22 Vs. 4

4.4 Allah's guidance

4.4.1 Allah's guidance is the guidance

... Guidance of Allah is certainly the guidance ...

Ch. 2 Vs. 120

4.4.2 Guidance through Quran

(It was the) month of Ramzan, during which the Quran was sent down (for the) guidance هُدًى of human beings and (it contains) clear explanations of the guidance الْهُدًى and the distinction (between right and wrong)

... Ch. 2 Vs. 185

4.4.3 Guidance through prophet Muhammed (PBH)

... We made it (the Quran) a light, guiding هُدًى thereby, whom We will of Our servants, and you are certainly

guiding هُمُودًى towards the straight path. Ch. 42 Vs. 52

4.4.4 Guidance due to Allah's will

... Allah guides to His light whom He wills ...

Ch. 24 Vs. 35

... And Allah guides هُمُودًى whom He wills towards the straight path Ch. 2 Vs. 213

4.4.5 Guidance towards Islam

So (for) whomsoever Allah intends that He should guide him يَهْدِيهِ He opens his bosom for Islam ...

Ch. 6 Vs. 126

4.4.6 Guidance a favour of Allah

... Allah confers a favour on you by guiding you هُدًى towards belief ... Ch. 49 Vs. 17

4.4.7 Guidance of whole humanity

... If Allah had willed He would have guided لَهْدًى the whole mankind ... Ch. 13 Vs. 31

4.5 Everything in the universe guided

He (Musa) said, 'Our Fosterer is He Who gave to everything its creation (or character), then guided (it).'

Ch. 20 Vs. 50

4.6 Guidance in sequence of creation

Glorify the name of your Fosterer, the Most High, Who created then set the equilibrium and Who programmed then guided فَهَدًى (to the programme). Ch. 87 Vs. 1-3

4.7 Gift

and I am sending a gift هَدِيَّةً to them. Ch. 27 Vs. 35

5. Verses of the Quran with words of opposite meaning

5.1 Deviation from the right

Our Fosterer! do not let our hearts deviate from the right نَزَع after you have guided us ... Ch. 3 Vs. 8

5.2 Error

A party has He guided هَدًى while (another) party, error هُدًى is due on them (because) they have taken the devils as their friends besides Allah and they think that they are (rightly) guided مُهْتَدُونَ Ch. 7 Vs. 30

6. Summary and conclusion

هَدَى conveys the sense of guidance, showing the path leading to a particular destination. هَدِيَّةٌ from the same root alphabets means a gift. Therefore الهادي appears to be a Person Who guides to the right path and Whose guidance is a gift to those who are guided and not their right which they deserve. Guidance could be towards right as well as towards something which is wrong. Real guidance is only Allah's guidance which is written down in Quran, the final divine revelation and demonstrated by Prophet Muhammed (PBH) the last messenger of Allah. Following this guidance is following the straight path leading to paradise contrary to this following devil's guidance leads to hell. Allah guides whom He wills and this guidance of Allah is a favour of His, had He willed, He could have guided the whole humanity towards the right path. Allah Taala created everything everywhere, then set up the equilibrium, then programmed it and guided it to follow the programme every moment.

... and your Fosterer is sufficient as a Guide هَادِيًا and a Helper. الهَادِي Ch. 25 Vs. 31

would therefore mean, the Guide.

اَلْبَدِيْعُ AI-BADI (The Originator)

1. Root alphabets ب د ع
2. Associated noun بَدَعَتْ
3. It occurs 2 times in the Quran
4. Quranic verses explaining the associated words

4.1 First

Say, 'I am not the first بَدَعًا of the messengers.' Ch. 46 Vs. 9

4.2 Invent

... And they (Christians) invented ابْتَدَعُوْهَا monasticism, We did not prescribe it for them. Ch. 57 Vs. 27

4.3 Originate

The Originator بَدِيعُ of the skies and the earth and when He decrees an affair, then He says to it only, 'Be,' so it is.

Ch. 2 Vs. 117

5. Summary and conclusion

The words derived from ب د ع convey the sense of bringing into existence something which did not exist earlier, contrary to reproducing, duplicating or copying. That which is thus brought into existence is original. اَلْبَدِيْعُ is One Who originates without copying an earlier example, Who brings into existence something which was not existing earlier just by saying 'Be' to it. So Allah Taala as اَلْبَدِيْعُ is the Originator of the material and energy in the skies and the earth, then He proportions it as اَلْخَالِقُ purifies by removing unwanted things for the desired product as اَلْبَارِي and finally shapes the desired product as اَلْمُصَوِّرُ. Except Allah no one else can do all this. He originated all the materials and the energies in the universe along with the laws governing them.

Al-BAQI الْبَاقِي

(One Who remains for ever)

1. Root alphabets ب ق ي
2. Associated noun بَاقٍ
3. Mentioned only in Hadees
4. Verse of the Quran explaining the associated words

4.1. Remain

O you who believe! fear Allah and give up that which remains of usury, if you are believers. Ch. 2 Vs. 278
مَاتَبَقِي

5. Opposite words

5.1 Pass away

That which is with you passes away يَنْفَدُ *and that which is with Allah remains* بَاقٍ. Ch. 16 Vs. 96

5.2 Perish

All who are on it will perish خَانِ *and there will remain* يَبْقَى *the Face (Person) of your Fosterer, Possessor of glory and honour.* Ch. 55 Vs. 26-27

6. Summary and conclusion

... and Allah is the Best and One Who remains forever أَبْقَى .
Ch. 20 Vs. 73

الْبَاقِي would therefore mean, One Who remains for ever and does not pass away or perish.

Al-WARIS الْوَارِثُ

(One Who inherits everything)

1. Root alphabets و ر ث
2. Associated noun وَرَاثَةٌ
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words

4.1 Heir of a kingdom

And Sulaiman was Dawood's heir وَرِثَ . Ch. 27 Vs. 16

4.2 Inheritance of property

... but if he does not have a child and (only) his parents inherit him وَرَثَهُ *then for the mother a third ...* Ch. 4 Vs. 11

4.3 Inheritances of Divine book

Then successors who succeeded after them inherited the book ... وَرِثُوا Ch. 7 Vs. 169

4.4 Receive and record the speech

And We will inherit from him نَرِثُهُ *what he says.* Ch. 19 Vs. 80

4.5 Inherit paradise

Those are the inheritors الْوَارِثُونَ *who will inherit paradise ...* Ch. 23 Vs. 10-11

4.6 Everything goes back to Allah

And what (reason is there) for you, that you do not spend in the way of Allah, when Allah's is the inheritance مِيرَاثُ *of the skies and the earth.* Ch. 57 Vs. 10

5. Summary and conclusion

الْوَارِثُ is One Who finally receives and takes into possession everything, everywhere—The Inheritor towards Whom is the destination of everything everywhere.

AR-RASHEED الرَّشِيدُ

(One Who guides to the right way)

1. Root alphabets ر ش د
2. Associated noun رَشَد
3. Mentioned only in the Hadees
4. Quranic verse explaining an associated word
 - 4.1 Right way
(The Quran) guides to the right way الرَّشِيدُ . Ch. 72 Vs. 2
5. Opposite words
 - 5.1 Evil
And we do not know whether evil شَرٌّ is intended for those who are in the earth or their Fosterer intends (to guide) them to the right way رَشَدًا . Ch. 72 Vs. 10
 - 5.2 Wrong, harmful
Say, 'I certainly do not control for you anything, wrong ضَرًّا or right رَشَدًا' . Ch. 72 Vs. 21
 - 5.3 Error
There is no compulsion in religion, indeed the right way الْحَقُّ has become clear from error الرَّشَدُ Ch. 2 Vs. 256
6. Summary and conclusion
الرَّشِيدُ would be One Who guides to the right way which is illustrated through the Quran and which is neither evil nor wrong, nor harmful nor erroneous but beneficial.

AS-SABUR الصَّبُورُ

(One Who is patient)

1. Root alphabets ص ب ر
2. Associated noun صَبْر
3. Mentioned only in Hadees
4. Quranic verses explaining the associated words
 - 4.1 Patience in difficulty
... and ... the patient الصَّابِرِينَ in poverty and adversity and at the time of conflict. Ch. 2 Vs. 177
 - 4.2 Patience in pain
... Then, what patience أَصْبَرَ they (must) have over the fire? Ch. 2 Vs. 175
 - 4.3 Patience on denial and annoyance
And messengers before you were indeed denied but they were patient فَصَبَرُوا on being denied and on being annoyed ... Ch. 6 Vs. 34
 - 4.4 Restrain
And restrain أَحْبِسْ yourself with those who pray to their Fosterer ... Ch. 18 Vs. 28
 - 4.5 Adhere
He would have almost misled us from our gods had we not patiently adhered صَبَرْنَا to them ... Ch. 25 Vs. 42
5. Association with other words
 - 5.1 Trust
Those who were patient صَبَرُوا and had put their trust يَتَوَكَّلُونَ in their Fosterer. Ch. 16 Vs. 42
 - 5.2
And whoever is patient صَبَرَ and forgives ... Ch. 42 Vs. 43

6. Opposite words

6.1 Impatience

... (now) it is the same to us whether we are impatient *جَزِعْنَا* or patient *صَبَرْنَا* ... Ch. 14 Vs. 21

6.2 Lack of information

And how can you have patience *تَصْبِرُ* on (matters) about which you do not have comprehensive information? *تُخْبِرُ* Ch. 18 Vs. 68

6.3 Weakness

O prophet PBH! rouse the believers to fight, if there are twenty patient ones *صَابِرُونَ* of you, they shall overcome two hundred ... for the present Allah has lightened for you (the responsibility) as He knows that there is weakness *ضَعْفًا* in you. So if there are a hundred patient ones of you they shall overcome two hundred ... Ch. 8 Vs. 65-66

7. Summary and conclusion

Patience is to be exhibited in difficulty pain, denial and annoyance, it requires restraint from retaliatory action and constant adherence to this restraint. It is associated with forgiveness and trust in Allah. Impatience is associated with weakness and lack of correct information. Allah is Strong and perfectly Informed, in spite of this His authority is denied, others besides Him are worshipped, respected and obeyed, He has the power of retaliation, still He exhibits patience and restraint most of the time, giving a chance to His servants for correction. No one else exhibits so much patience, if even for a moment He becomes impatient probably the whole creation will be destroyed.

AL-MANNAN الْمَنَّانُ

(One Who obliges)

1. Root alphabets م ن ن

2. Associated noun الْمَنُّونُ

3. Mentioned only in Hadees

4. Quranic verses explaining the associated words

4.1 Favour obligation

They consider it their favour *يُؤْتُونَ* on you that they have accepted Islam. Say, 'Do not consider your accepting Islam as a favour *لَا تَتَنَبَّأُوا* on me, no, Allah confers a favour *بِعَمَلِكُمْ* on you by guiding you towards belief, if you are truthful.' Ch. 49 Vs. 17

4.2 Favour for which no return is to be expected

and do not bestow favour *تَمَنَّيْ* (with the intention of) receiving more (in return). Ch. 74 Vs. 6

4.3 Food (a favour)

And We provided shade over you (through) the clouds and sent down manna *الْمَنَّ* and quails over you (as food) ... Ch. 2 Vs. 57

4.4 Fail, reduce, weaken

Those who believe and do righteous works, for them is certainly a reward that will never fail *غَيْرَ مَمْنُونٍ* Ch. 41 Vs. 8

4.5 Time death

Or do they say, '(He is) a poet, for whom we are waiting for an accident of time *الْمُنْتَوِي* ?' Ch. 52 Vs. 30

5. Opposite words

5.1 Withhold

This is Our gift, so show favour *فَاَمْنُنْ* or withhold, *أَمْسِكْ* without account. Ch. 38 Vs. 39

6. Summary and conclusion

The derivative words of م ن ن convey the sense of favour, obligation for which no return is expected, food, weakening, reducing, time, etc. In view of this الْمُنَّانُ would be One Who always bestows a free flowing, unfailing, irreducible and intense favour for which no effort is made by the one who is obliged and for which no return is desired by the one Who bestows the favour, in this case the obliged, i.e., His creation is not in a position to pay back or return His obligation.

AL-MUSTA'AN الْمُسْتَعَانُ (One Whose help is sought)

1. Root alphabets ع و ن
2. Associated nouns عَوَانُ عَاثَةٌ
3. It occurs one time in the Quran
4. Quranic verses explaining the associated words

4.1 Seeking help

You alone do we serve and from You alone do we seek help
نَسْتَعِينُ . Ch. 1 Vs. 4

4.2 Help

... And help one another تَعَاوَنُوا in righteousness and guarding (against evil) but do not help one another in sin and transgression. Ch. 5 Vs. 2

4.3 Middle aged, neither more (aged) nor less

He (Allah) says that it is a cow which is neither old nor (very) young, middle aged عَوَانٌ between those two ... Ch. 2 Vs. 68

5. Summary and conclusion

... And our Fosterer is the Beneficent (Allah) Whose help is sought الْمُسْتَعَانُ over that which you describe. Ch. 21 Vs. 112

الْمُسْتَعَانُ is One Whose help is sought and Whose help is balanced, appropriate, that which is actually required.

Al-FATIR الْفَاطِرُ

(Initiator of creation, Assigner of inherent character)

1. Root alphabets ف ط ر
2. Associated noun فِطْرَةٌ
3. It occurs 6 times in the Quran and always with the words *skies* and the *earth*.
4. Quranic verses explaining the associated words

4.1 Initiate

I turn my attention towards Him Who initiated فَطَّرَ the creation of the skies and the earth. Ch. 6 Vs. 80

4.2 To do something for the first time

... Then they will say, 'Who will return us (to life)?' Say, 'He Who initiated your creation the first time فَطَّرَكُمْ أَوَّلَ مَرَّةٍ' Ch. 17 Vs. 51

4.3 Split, cleave as under

The skies are about to cleave asunder سَيَفْطَرُونَّ from their top ... Ch. 42 Vs. 5

4.4 Rift, gap, discontinuity

... Do you see any rifts (discontinuity) فَطَوْرٍ? Ch. 67 Vs. 3

4.5 Original or initial creation, law, nature, character

So set (right) your attention for (following) the upright religion فِطْرَتِ (law) which is the original creation of the skies and the earth فِطْرَتِ of Allah on which He initially created فَطَّرَ mankind ... Ch. 30 Vs. 30

5. Summary and conclusion

The derivatives of ف ط ر apparently convey three different meanings.

1. Initiate اِفْطَارَ is to initiate eating after the fast.
2. Split اِفْطَارَ causes a split between two fasts but for which the fast would have been continuous.

3. Nature,

فِطْرَتِ (natural) disposition (innate) character, moral constitution, inherent, by birth, inborn, etc.

Law دِينَ is abstract compared to the material universe. Laws of nature are responsible for various events in the material universe like the alternation of day and night, the phenomena of rain, life, death, etc. We cannot imagine a universe without laws governing its birth, life and death. The material universe has been created بِرِزْقٍ and proportioned خَلَقَ by Allah Taala, it appears that الْفَاطِرُ is the Attribute responsible for assigning all laws of nature to the whole creation. Probably as الْبَدِيعِ He brought into existence the material universe, as الْفَاطِرُ He assigned the laws for the peaceful existence of everything as الْخَالِقِ He proportioned everything according to these laws and as رَبِّهِ He sees to it that the whole creation follows His laws peacefully, with no liberty given to anything for going against even a single law, He thus fosters the whole universe. Religion, i.e., دِينَ too is a law for the peaceful existence of humanity, it should therefore govern every event in human life. Man is a material being with an inherent character فِطْرَتِ. The effort of religion is to see that the external behavior اخْلَاقِ of man coincides with his internal character فِطْرَتِ and this internal character moulds itself in accordance with the laws of religion دِينَ revealed by Allah Taala, the final form of which is the Quran and the way of implementing which internally and externally has been demonstrated by our prophet Muhammed (PBH). So الْفَاطِرُ is One Who not only initiates the creation of something but also One Who imparts inherent character to His creation. As الْفَاطِرُ Allah Taala has split the creation (Big Bang), into different interdependent units, imparting to each unit or individual, its inherent character which it is bound to follow. Before this splitting the whole universe was closely joined together (Ch. 21 Vs. 30).

What! Do you seek a religion دِينَ (law) other than the religion (law) of Allah, when to Him submits whoever (and whatever) is in the skies and the earth willingly and unwillingly ...? Ch. 3 Vs. 83 ... Is not His the creation الْخَلْقِ and the command الْأَمْرُ (law)? ... Ch. 7 Vs. 54

Say, 'O Allah! Initiator of creation of (Assigner of inherent character to) فَطَّرَ the skies and the earth, Knower of the unseen and the seen ...' Ch. 39 Vs. 46
الْفَاطِرُ would therefore mean both The Initiator of the creation and The Assigner of inherent character.

AL-HAFIY الْحَفِيّ

(One Who is constantly and intensely gracious)

1. Root alphabets ح ف ي
2. Associated noun حَفِيّ
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Insist

If He asks you for the (wealth) then insists *فَيُفَكِّمُ* (on it) you will hoard it ... Ch. 47 Vs. 37

4.2 Constant search

They ask you as if you were in (constant) search *حَفِيّ* of its knowledge ... Ch. 7 Vs. 187

5. Summary and conclusion

Derivatives of the alphabets ح ف ي convey the sense of constancy, going deep into something like doing research, etc. The Attribute *الْحَفِيّ* would therefore convey the sense of One Who is constantly and Intensely Gracious.

... He (Allah) is certainly (constantly and Intensely) Gracious *حَفِيّاً* to me (Ibrahim). Ch. 19 Vs. 47

AL-MUBEEN الْمُبِين

(One Who is manifest)

1. Root alphabets ب ي ن
2. Associated noun بَيَان
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Make clear

... Those are the signs of the book and a Quran that makes things clear *مُبِين* . Ch. 15 Vs. 1

4.2 Explanation

Then (the responsibility of) its explanation *بَيَانُهُ* (too) is certainly on Us.

4.3 Express

He taught him (man) to express (by action, speech, writing, etc), *بَيَان* . Ch. 55 Vs. 4

4.4 Distinguish

... indeed the right way has become clear *بَيِّن* from error ... Ch. 2 Vs. 256

4.5 Investigate

O you who believe! When you go striking in the way of Allah, carefully investigate *فَتَبَيَّنُوا* ... Ch. 4 Vs. 94

4.6 Proof

And when Isa came with clear proof *بِالْبَيِّنَات* ... Ch. 43 Vs. 63

4.7 Manifest

... and do not withhold them (unjustly) that you may take away part of that which you have given them, unless they are guilty of, manifest *مُبِينَةً* indecency. Ch. 15 Vs. 19

4.8 Open (road)

... both (the cities) are on the open *مُبِين* road (seen) clearly. Ch. 15 Vs. 79

4.9 Between

He says that it is a cow which is neither old nor (very) young, middle aged between **بَيْنَ** those two. Ch. 2 Vs. 68

4.10 In front of

So We made this (event) an exemplary punishment for those who were in front **بَيْنَ** ... Ch. 2 Vs. 66

4.11 Among

... And these days (ups and downs) We keep on changing among **بَيْنَ** human beings by turn ... Ch. 3 Vs. 140

4.12 Space in between

Until when he reached (a place) between **بَيْنَ** two mountains ... Ch. 18 Vs. 93

4.13 Time, before, precede

O you who believe! do not precede **بَيْنَ يَدَيْ** Allah and His messenger ... Ch. 49 Vs. 1

... many generation between **بَيْنَ** them. Ch. 25 Vs. 38

5. Opposite words

5.1 Hide

... You shall make the (book) clear **كَشَيْتُهُ** to mankind and you shall not hide it **لَا تَسْتُمُونَهُ** ... Ch. 3 Vs. 187

O owners of the book! Our messenger has come to you making clear **يُبَيِّنُ** to you much of that which you used to hide **كُتِبَتْ** ... Ch. 5 Vs. 15

6. Summary and conclusion

Allah is the Manifest Truth.

Ch. 24 Vs. 25

الْمُبِينُ conveys the sense of Someone Who makes things clear by expressing, explaining, providing clear proofs, etc. One Who is Manifest, opposite to being obscure, One Who is before and between everything with respect to space as well as time. Allah is the Manifest Truth, in the sense that His existence is evident from the existence of every particle in the universe.

AI-KAFIL **الْكَفِيلُ** (The Surety)

1. Root alphabets **ك ف ل**

2. Associated noun **كِفَالَت**

3. It occurs once in the Quran

4. Quranic verses explaining the associated words

4.1 Guardianship

and gave her (Maryam) into the guardianship **كَفَّلَهَا** of Zakriyya ... Ch. 3 Vs. 37

4.2 Charge, entrust

This brother of mine, certainly has ninety and nine ewes and I have (only) one ewe, so he says, 'Entrust to me **أَكْفِلْنِيهَا** (give it in my charge) ...' Ch. 38 Vs. 23

4.3 Responsibility

... Should I show to you, people of a house who can take up the responsibility **يَكْفُلُونَهُ** (of suckling) him for you ... Ch. 28 Vs. 12

4.4 Portion

O You who believe! fear Allah, and believe in His messenger, He will give you a double portion **كُفْلَيْنِ** of His mercy. Ch. 57 Vs. 28

4.5 Surety

... and do not break the oaths after you have confirmed them when you made Allah surety **كَفِيلًا** over you ... Ch. 16 Vs. 91

5. Summary and conclusion

الْكَفِيلُ would therefore be One Who has the charge and the responsibility of maintenance, i.e., the guardianship, of the whole creation.

AI-GHALIB الْغَالِبُ

(The Dominating)

1. Root alphabets غ ل ب
2. Associated noun غَلَبَةٌ
3. It occurs once in the Quran
4. Quranic verses explaining the associated words

4.1 Overcome

If Allah helps you, no one can overcome you غَالِبٌ ...
Ch. 3 Vs. 160

4.2 Prevail over

... our misfortune prevailed over us غَلَبَتْ ...
Ch. 23 Vs. 106

4.3 Victorious

... and whoever fights in the way of Allah, then whether he is slain or is victorious. يَغْلِبُ We will give him a great reward ...
Ch. 4 Vs. 74

4.4 Dense

and dense غُلْبًا gardens. Ch. 80 Vs. 30

5. Summary and conclusion

الْغَالِبُ would therefore mean One Who has the capacity of overcoming, prevailing over, defeating, etc., everything everywhere, all the time. One Who is always victorious against anything which rises against Him, Who is totally dominating in all the affairs of His creation, Whom no one can overcome or defeat, against Whom no one can prevail.

... And Allah is Dominating غَالِبٌ in His affair ...
Ch. 12 Vs. 21

AI-KAFI الْكَافِي

(One Who is sufficient)

1. Root alphabets ك ف ي
2. Associated noun كِفَايَتٌ
3. Mentioned only in Hadees (No. 2)
3. Quranic verses explaining the associated words

4.1 Knowledge

... Allah is sufficient كَفَى as a Knower. Ch. 4 Vs. 70

4.2 Information, seeing

and your Fosterer is sufficient كَفَى (as) One Informed seeing the sins of His servants. Ch. 17 Vs. 17

4.3 Witness

Allah is sufficient كَفَى as a Witness. Ch. 4 Vs. 79

4.4 Accountability

... Allah is sufficient كَفَى as One Who takes account.
Ch. 4 Vs. 6

4.5 Guardian, Helper

... and Allah is sufficient كَفَى as a Guardian and Allah is sufficient كَفَى as a Helper. Ch. 4 Vs. 45

4.6 Trustee

... Allah is كَفَى sufficient as a Trustee. Ch. 4 Vs. 81

4.7 Guide Helper

... and your Fosterer is sufficient كَفَى as a Guide and a Helper. Ch. 25 Vs. 31

5. Summary and conclusion

Allah is sufficient as

1. One Who Knows
2. One Informed about
3. Seeing
4. Witnessing
5. One Who takes account
6. Guardian of
7. Helper of
8. Trustee of and
9. Guide of His servants, i.e., mankind

AI-MUHEET الْمُحِيطُ

(One Who encompasses)

1. Root alphabets ح و ط
2. Associated noun إِحْاطَةٌ
3. It occurs 8 times in the Quran
4. Quranic verses explaining the associated words

4.1 Enclose, encompass physically

... We have prepared for those who are unjust, a fire, an enclosure of which will encompass أَحَاطَ them. Ch. 18 Vs. 29

4.2 Surrounded (overpowered)

... that you will bring him (Yousuf) back to me (Yaqoob) unless you are surrounded يُحَاطُ (and thereby become helpless) ... Ch. 12 Vs. 66

4.3 Comprehend in abstract sense

And how can you have patience on (matters) about which you do not have comprehensive تَحِيطُ information? Ch. 18 Vs. 68

5. Summary and conclusion

... Your Fosterer certainly encompasses أَحَاطَ mankind. Ch. 17 Vs. 60
 ... Allah has encompassed أَحَاطَ everything in (His) knowledge. Ch. 65 Vs. 12
 ... Allah is the Encompasser مُحِيطُ of everything. Ch. 4 Vs. 126
 الْمُحِيطُ is One Who encompasses, encloses, engulfs, comprehends, has total knowledge of and total power on everything, whether material or abstract, everywhere and every moment.

An-NASEER النَّصِيرُ

(The Helper)

1. Root alphabets ن ص ر
2. Associated noun نَصْرَت
3. It occurs 4 times in the Quran
4. Quranic verse explaining an associated word

4.1 Help

If Allah helps you, يَنْصُرْكُمْ no one can overcome you, And if He forsakes you, يَخَذِلْكُمْ then who is there after Him who can help you Therefore, let the believers put their trust in Allah. Ch. 3 Vs. 160

5. Association with other Attributes

5.1 Guardian

Did you not know that Allah's is the kingdom of the skies and the earth, and (that) besides Allah, there is neither a guardian وَلي nor a helper نَصِير for you? Ch. 2 Vs. 107

5.2 Guide

... and your Fosterer is sufficient as a Guide هَادِيًا and Helper نَصِيرًا. Ch. 25 Vs. 31

6. Summary and conclusion

From the above verses it is clear that Allah is the only Helper.

Al-QHAREEB الْقَرِيبُ

**[One Who is nearest
(with respect to space as well as time)]**

1. Root alphabets ق ر ب
2. Associated noun قُرْب
3. It occurs 3 times in the Quran
4. Quranic verses explaining the associated words
 - 4.1 Nearness in space
... but do not go near تَقْرَبَا this tree ... Ch. 2 Vs. 35
 - 4.2 Nearness in time
Acceptance of repentance by Allah, is only for those who do evil in ignorance then repent soon تَتَرَبَّعُوا ... Ch. 4 Vs. 17
 - 4.3 Nearness abstract
... Allah's mercy is certainly near قَرِيبٌ those who are doers of good. Ch. 7 Vs. 56
 - 4.4 Near a function
O you who believe! do not go near تَقْرَبُوا worship (salat) when you are intoxicated ... Ch. 4 Vs. 43
 - 4.5 Sacrifice
And recite to them the true story of the two sons of Adam, when they both offered an offering قَرِيبًا ... Ch. 5 Vs. 27
(قَرِيبًا for achieving nearness of Allah)
 - 4.6 Relatives, near ones
... be good to parents and relatives ذِي الْقُرْبَى Ch. 2 Vs. 83
5. Associated with other Attributes
 - 5.1 مُجِيبٌ Responsive Ch. 11 Vs. 61
 - 5.2 سَمِيعٌ Hearing Ch. 34 Vs. 150

6. Verses of the Quran with words of opposite meaning

6.1 Distance in space

Had the gain been near قَرِيبًا and the journey easy they would have followed you, but the distant بُعْد journey was tiresome for them ... Ch. 9 Vs. 42

6.2 Far away in time

They certainly see it far بَعِيدًا while We see it near قَرِيبًا .
Ch. 70 Vs. 6-7

7. Summary and conclusion

And when My servants ask you about Me, then I am certainly near قَرِيبٌ , I respond to the prayer of one who prays, when he prays to Me, so let them (also) respond to Me and believe in Me that they may be led aright. Ch. 2 Vs. 186

... We are nearer أَقْرَبُ to him (man) than his life vein.
Ch. 50 Vs. 16

and We are nearer أَقْرَبُ to the (dying person) than you, but not visible to you. Ch. 56 Vs. 85

Allah Taala is Nearest with respect to both space and time, He is the first to hear us and respond when we call Him or pray to Him. He is the One Who is the Nearest.